Aprill, 21. 1642.

VICTORIOUS

## NEWES

FROM

#### WATERFORD

IREPAND

Being the Copy of a Letter, fent from Dublin the 18.0f April by Mr. Andrew Williams, Merchant, to Mr. Adam Askins Citizen of London,

Relating a happy and Renowned Victory, obtained by Sir Christopher Lofens, against the Rebels in Waterford.

Likewise the manner how he took the Town, and put the Rebels to Death.

Also a Relation, how that the Earl of Cork took the Earl of Ofmend Prisoner, where he now remains in Cork Castle, weighting the Lord Justices pleasure.

Printed for John Wels, 1642.



ALCAROTSI-Y

## MENVES

O A O BRITAN

Being the Copy of a Letter, fent from Dublin the 18 and Associated Mr. Author Williams Merchants to Mr. Adam Adam Criterion London,

Relating a happy and Render ad Victory , obtained by six the foot Lytom egainst us Rebeis in Franchis.

Likewife the manner have be took the To in and purtle Rebels to Death.

Alfooder lactor from the Latt of Cork timk the Entlot O sund Perfections, who now remains in Cork Cort sweighting that out Just cespleame.

Direct to tobe well 1641.



#### Victorious Nowes from treland

that a number of the Rebels that w Aving to fit an opportunity to present my service to you, have thought good by this Bearer, to give you a real! Relation of all the emiant Occurrences & proceedings that have pelled fance the death of Sir Simon Harcourt, both near Dubles and Waterford, as allo, of what proceedings and victorious formines have attended my Lord of Cork, to the great dammage and difficurtning of the rebellious Routes touching Dublin, that (God be thanked firlt next the King and Honourable Parliament) is pretty well fortabed, having received lately forces which were lent from the fler with Ammunition of all forts; infomuch, that our party is pretry from It pleased God to blette Six Christophe

Leftus (a noble Greenment and com-out of the Approximation) and som Com-mander of Regiment of Juliations So that on the 13.day of this mont spie gave them a mighty overthrow wait hapned that a number of the Rebels that were at Waterford, left only as a Garrison to anard the town were gone out under the Command of Mark-maroth, with intent o pil lage some neer adjoyning Villages and to fetch in Cattel, leaving not above 200. fouldiers and two Corporals to guar the town in their ablence; which being done, and they bulie at pillaging & burning up the neighbor Villages, the report came to Sir Christopher, who then was marching with his own Regiment, and too horse with fire-locks, and I Towns of Scotch Dragoners, which he had fent out to scour the Countries, who returned with this News, that the Rebels were abroad, and that as they conceived by their Number, Waterford must of a ty be but weakly guarded. bristopher hearing this vi

Com-

hraced and that his Deuros though he unhraced and that they should mare howith
as much filence, as speed toward Waterford, which was forthwith accomplished,
which plot took so good effect that they
passed the Centries which were without,
they supposing they had bin their own
men, which were abroad a pillaging.

They came even to the towne without any diflurbance or suspect, fill drawing nigh the Court of guard, they were discovered, who immediatly ditcharged upon them; and reffred to the Towner giving an Alaryon but our foreis especially our Horles followed them to close, and fired to fast vpon them, that of 50, persons their went but 8 to tell the news at maker for a. The Alarum being given the towne rook Armes but in fuch rude combuttion that swas to little purpole, for before that they could joyn them felues into a body we had possel-sion of the court of guard, and had dismounted all their Ordnince, which being done our Drummers brate a pariety, which they answered in outcowne language, then Sr. Christapher fent out a corporall to auforme them to if they that were governours of the town, would yeeld rilemselves to the Kings mercy; they faculd have all fayre quarter, but if not, He wowed to weethe vertrooft at his pores yeelded to the King, declaring to Sychriftopher that twas force by the Rebels, not diffeyalty made



them

shem revolt, fince they were force to make prevent a greater meletilele. Sn Christopher taken good order for the fecurity of his new purchases with the remainder of his men marchched our again, to meet the plundering parry, which by good for une, 'e more with all just frehe entry of the towne VV hole wedpeded fight did to amage the Rebelschat they grew desparate, charg-ing vs so fiercly that had not God tought for vs, we had undoubtedly bit overthrown.

Three times they charged vs fierdy. which we withflood, using our uttmost power, to mke good the pallage. Their anger being allmost spent, then we began to play our parts and with our horse to circumvent them, which was immediately performed, and they left no possibillity of elcape, they were almost all cut off to the vallew of 1500 only forme threescore which were taken prisoners cleaven of which Officers though but Inferior, as Corporals, Scargeants, and the like thus was this great victory obtained by the valour of this noble and Heroicke gentleman and the town of Water-foord brought into hibietion, to the Ring Her ying with his measure the sown in manner of a Garrison, least than ( as before ) they would again revolt.

Likewise, the Earl of Cork in his parts hath behaved himself very valiantly, and in a Battell sought on the 13 day of this month, took the Earl of Osmood prisoner who now remains in Cork Castle, ril they have Order from the Lord Justices what to do with him; much more I could relate, but that I will refer it to my next opportunity, which with Gods affishance I will waite, giving you by it a true relation of our further proceedings till which time I sell, your friend

Andrew Williams.

From Dublin this

The power of the Help of the west with the power of the House of the H

hab there believed by the man pont

PNILL

## Aprene our alternation for all true Britains.

Rife, arife, brave Britains bold, couragious be and flour, Be valiant and be genorous to panish Rebels rour We Scars & English are made one by concord, peace, sclove, Let us be friendly to our lelves, God dorn therof approve. Let Jelis Christ be Generalier him Commander be. Of high of low; of rich of poor, of all in each degree: Let us march on in comely rank, Christ Jesus being guid . Then shall we thrive have good niccesse, ar every time & Chart Jens reigns wistoriolily & cloth fill bear language In hearts in minds offaithfull men, that ferve him night & Christ rifen is fro death to life, victorially doth reign (div. And those that do relith his power he'l pot them al to pain Come let out hearts and minds arile & fixed be on heavin.
And let us walk with felus Chrift, with makes all things po Let us artie fre deathed life, from in lo sighteumer feren, Then make no doubt, but Chrift wil grant us good ficceffe. Our enemies that grieve us fore by their unruly Rout, By aid of lefus Christ our head, we shall expell them out , We shall suppresse, put them down, them utterly subvert. If Scors& English joyn in love, in friendship with tru hart! Let us foyn harts & han is in one on friend hipserine love, Then we in Chritt shall victors be our dee is God wil approve.

Let us be children of the light, victorious we shal be. The powers of darkaeffe we shall quell with courage stone and free.

FNIIS





#### Nevy and true Nevves from

#### IRELAND:

Relating these particulars following.

The meeting of 6, or 700 Abbots, Monks, Fryars and Priests, in the West part of Ireland, at least three weeks, with fasts and prayers three days in a week after their Popish manner.

2 Another meeting at West meath, for the platting of the confusion of the Protestants in that Kingdome.

3 Their divelift plot against Dublin and divers other places.

4. The great overthreir to 600 English meare Tredath, by the mistake of the word of Command.

5 Severall overthroms given to the Robels by Sir Charles Coote.

6 How Sir Henry Titchbourne flow 1000 of the Robels, tooks fome great Commanders, and at least 30000 pound in mony, jewels and plate.

With divers other particulars to the honour of the English, the downfall of the Rebels, and glory of our Nation: Incouraging all brave Spirits to performe the like service, for the honor of their King and Country.



Printed for F. Coules. 1642



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LONDON. Printed for F. Conles. 1642.

and to his Armes, and we watert every man his third night.

# drowned, and those that ecoped when taken live, were funds of ked, feiled by the Rebels, English Degra. Biddena them ger bonne, but not to gran Darwaylor boat various expenses at Posterial day

#### valight men (being then in lown) Sauldras were ouder to and a Regiment count held with the best and her the count has been and been the Repeller of the Lords and Considered of

N'tender of my duty. I writ a former Letter, has friend, but heaving of the mifearinge that he was dirived into White having and thirroremaints and thought good to express the wonderful inclive-rance that God bath wrought for us, viscolled has

The beginning of the last years, the Supporters if not Papifts and Papifts Bifbops , with their adherents ! Avere quellioned and imprifoned; fome in England : Whereuponit was observed in the Wich part of this Kingdom, the concourse and meeting of 6 or 700 Abbots, Monks, Friars, Priefts, and there they held Councell in one place above three weeks together. with Prayers faid and Fafts, kept three dayes in every weeke; whereas is now partly apparent; And at another meeting they had fome so miles from us; in the County of West-meath ; was the plotting of the confusion of all the Protestants in this Kingdome, which comming to the very day that that bloudy Massacre should have been done in Dublin, it pleased God to make one of them (that should have been an Actor) to be the revealer of this divelish plot, which was no fooner discovered, but both they in the Town, and wee in the Suburbs, were commanded to Arme with what weapons we could (This was the 23 of Ollober, 1641) And the chiefest of the Traytors that were about this Towne, were taken, and now are in prison: Then every man began to one mend of one Sir / Sales Cente (tyles under God hath lave



stand to his Armes, and we watcht every man his third night All men being amazed, not knowing who was his Friend, not who his Foe : And the 26 of Officer, News came how the Rebeis were up in the North in the County of Farmanugh, Avan, Min. woghan, Tiroue, Armagh, and Countie of Downe, where many English men, Women and Children were flaine, and others driven like Sheep in flocks, by the Rebels, into rivers, where they were drowned, and those that escaped with their lives were turned naked, filled by the Rebels, English Dogs: Bidding them get home, but not to go to Dublin, for that was for them : For then did not they of the Worth hears of the distovery here, whereupon some valiant men (being then in Town) Souldiers were made ready, and a Regiment commanded by Sir Henry Tichbarne, a true hearted and brave Commander, were fent to Fradach, to keepe that Town from the Rebels: Then the Lords and Gentlemen of the Pale (which were called The old English, and both they and their predecessors were ever true to the Crown of England, in Tirener wars :) They all came to Town and bound their Lives and Links to stand for His Majelty, whereupon Armes with powder match and bullets was given them, and they had above 1500 Armes delivered them.

After that, there was another Regiment raised, and Six Henry Tiebburne wanting men, sent for more hither; upon which soo of that Regiment were to go thirher under Command of Sergeant Major Roper, and marching along within 3 miles of Tradish, the Rebels met them, and our men went on with a resolution to give Battle, and being brought into a body; and every man ready to give fire, a most unfortunate word of Command being given, and the Souldiers being amused, the enemy tooke that advantage and flew most of our soo men, and got their Armes with abundance of other Ammunition, and 1000, or 1200 l, in money, which did so incourage the Rebells, and the Lords and Gentlemen of the Pale that tooke Armes for the King and were all Rebels in their hearts, that they all joynd together, and layd Siege with a great Army against Tradath, being 3 and betwist that and 4000 strong, and our Army there never above 1800 Foote and Horse.

And at that time when the 600 men were lost, was the other halfe of the Regiment gone into the County of Whicking; under command of one Sir Charles Coose (who under God hath faved

this City) where the enemy came in a full body against him, and that space, not bullets but fliggs of Iron; the length of a mans midle-finger, but to God be the praise, though he was not halfe to frong, yet by his undanted courage, and leading his Souldiers. where fliggsflew apace, he got the Battle killing many and other that he tooke and hanged prefently, and got a terkin of powder without the loffe of any of his Souldiers, fave one which was running to take part with the Rebels; and Sit Charles that himfelfe: then was Sir Charles relotved to go on; but this lad disafter comming to loofe the 600 men and Armes he was commanded home. and great feare the Citty would have been taken before his return. the Inhabitants Papilts being 3 for one Protestant, but Sir Charles comming home was made Covernor of the City, and news came that the Rebels were encamping aftertain Towns about 2 miles from this City and they would ere long make an affault upon ust whereupon infinite numbers fled for England, the rest that stayed were Souldiers for prefent, which Sir Charles made use of: And in Novem, the Rebels laying fiege hereabout, Sir Charles would in the dark and dead nights march with a or 500 men out and came upon the Rebels, and gave them leverall overthrows; and in that month and in Decem, burned their Towns hereabouts, and fuch as could be taken were executed, by this never too much spoken of old, yet Valiant Sir Charles Conte, who then did fo daunt the Rebels, that we were exceedingly incouraged, at the Papiffs at home much discouraged, in whose houses upon fearthwere found a number of Armes, and all taken from them . Then news came that five miles from hence the Rebels were 3 or 4000 ftrong in one Town, against whom went one Collopell Trafford a Scottishman, and a brave Commander, with racomen against them and some Horse, amongst whom I was one, where we marcht in the night, and to wards day did appeare many men with light matches in their hands comming against us, and as our Scouts reported, had beset us round, then ordering our felves in battle array, the Colonel he bade our troop of Horse keep the reare, and faid for all their light feet the Rebels had, hee would thew them a Scotch tricke, but the Rogues feeing our resolution to fight fled, and some were taken & hanged, and we burned their Town and returned to Dublin whither worse news came, that Tradath would be lost, the Rebels be-A a

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ing 3 or 4000 strong about it and lying under the wals, profuning every night to take it, which put our Souldiers in December to
march every night, and 1000 could not go there by land ind the rever was chained up, most of the Inhabitants there were Rebels,
and no reliese could come to Sir Henry Tuchburn, which again
daunted us, & incouraged the Rebels, that they came to our towns
(almost) bur God, though in Institute he might have cut us off,
yet in mercy sent us a joyfull New-yeares gift from England of
1500 men commanded by Sir Simus Harres, whose landing caused
many a rejoycing subject, and disanimated Rebels, that were spectators of the landing of these welcommen, who have since she w'd
their duty to God, their fidelity to their Prince, and their love and
affection to us in distresse, and so much discouraged the enemy that
he durst never stand battle since; yet still working by divelish plots
to bring about his wicked intention.

And now we have received affiltance, both of Horse and Foot, who will suffer never a Priest to be here, no Masse to be faid a They have been upon service and cleared the way to Tradash, both by Sea and Land. Some of the abics: Commanders of the Rebels are come in and ly in safe places, and being 22 they have been on the rack, but what they conselle, I yet do not know! I hope we shall have satisfaction of the Rebels, for the sheding of many thousands of Innocents and Protestants bloud, as they have done: We are told the Papists shall be all pillaged and turned out of the City, we have another Army going out within sew dayes, God presper the:

this is the generall at this prefent.

And to expresse the particular grievances and losses, I am sorry to tell you that, since the 23 of Ollober last, little trading hash been, all debts formerly trusted loss, for the debtors are either Rebels or else have taken the estates of those that were able formerly to pay, and now some of them that lived in good fashion, relieving the poore dayly, are now glad if they can get a meales meat, it would make your heart to bleed, if you had known some that I know, that were men of 3,4 and 500 a yeare & 10 w glad to traile a pike for 3 s. 6d. a week. Fitter objects for Charity, than debtors to pay us, that are indebted to others, and truth is, divers Londoners are come over, but they aske never a peny of Protestants, but of the Papists they know and see what losses wee have

excity night, and how by watching in the cold freets, to preleave our lives, many have dyed, and many have fince been long ficks, but I hope the rankling of the Papilis here, will a little more cheare us my to laye as much for you at I could.



This day being the 24. Captaine Machine ban came Milipote the Ricke, where the contentions was never a hie with of this protest with the tan Lifter you ere night came and stole awayness descontered in 2d I writto you by storebon raylors man of Rechiles, Trice Which wee have jury a hope wallant Commander, with was tene bur walking a minuted that came lien at New yeares tyde, by your publicant Howene will zoo. Horfe, and befer a Caftle some 7 miles hence, Sir Simon Harrist Wherein were malena les of Rebels he perceiving it, fent for more, and from hence, so when eight hundred foot was fent, with two hundred horfe came to him, with two peeces of Ordinance, which Sir Simon commanded to be planted within halfe a musket fhot of the Caftle, and he going to fee whether the peeces were right leveld, was shot by a Rebell from the Castle, and he two daies afrer dyed: but no looner was the Ordinance once that off but the Rebels threw down their Armes. defiring quarter, but as a Gentleman was going to receive the Castle from them, he was shor, which so incensed the Army, that by violence they entred the Castle, with the

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losse of fix or seven and put many toman and child therein to the sword 200 and odd persons; but God be thanked, better newes from Weddith. For thicher now a horsenear may goe by land; from whence Sir Henry Treben we marcht with a thousand soot, and some horse to the Rebels campe, which was at Dundalke, where he slew 1000, of the Rebels, & got their Ordinance and tooke Dundalke and one Collonell Barriwell, with two Commanders more, and got worth 30 thousand pounds in Plate, mony, and other goods, and are there fill, and lost but three men,

From hence went eight hundred horse and three thousand five hundred soot on samuday last, as yet nothing
have they done, for the Rebels run away, and yesterday
came and burned English houses within 3 miles of us, and
ere night came and stole away cartle from the Townes
end, and have threatned to come and burne the Saburbs
if they durst, but I hope God will defend us, remember
my duty to my God sather, and to my Vacle, and shew
him this, unto whom remember, him that will remaine;

Horic and beter Calle some 7 miles hence, Sir Sinder Name Wing it, sent for more, and from thence, so when eight him, with two peeces of Ordinance, which Sir Simon him, with two peeces of Ordinance, which Sir Simon commanded to be planted of thin halfe a musker fint of the Calle, and he going to be whether the peeces were right leveld, was shot by a staboth from the Casile, and he two daies after dyed; hurho looner was the Ordinance two daies after dyed; hurho looner was the Ordinance once shot out the stebels threw down their Armes, defiring quarter, bur as a Centeman was going to receive the Casille from them, he was shot, which so incensed the Army, that by violence effect carred the Casille, with the





# NEVVES, True Newes, Laudable

Newes, Citie Newes, Court News, Countrey Newes: The World is mad, or it is a mad World my Masters, especially now when in the Antipodes these things are come to passe.



LONDON,
Printed for F. Cowles, T. Bates, and T. Banks.
MDCXLII.



#### NEWES,

True Newes, Laudable Newes, Citie Newes, Court Newes, Countrey Newes:
The World is mad, or it is a mad World my
Masters, especially now when in
whe Antipodes these things
are come to passe.

Here are many whole braines are bewietht with reading Histories of great Travellers and their discoveries, that wonder at Mandeviles Relation of strange wildernesses full of wonderfull wild beasts, and of Countries where the Geese had heads, and Hens here more would than sheep, which whether they deserve credit or no is unknowne to mest understandings. But if you

would have just and true cause of admiration, looke for it in this Relation of a most certaine and reall Countrey called the Antipodes, a Countrey furthest distant, foot to foot against our Region; the people whereof in outward seature, language and religion, resemble those to whom they are supposite or underneath, as those under England are like to the English, but in their manners, carriage, and condition of life extremely contrarie, for there the people rule the Magistrates, the women over-sule the men, Maids wood the Batchelours; and it is most probable, the wives lye uppermost, and at Gossips scalts the men doe all sittle-tattle duties; and the women instead of lying in, lye out, and let out their fore-roomes, and lye backwards themselves, for their husbands advantage; and their

and the SKPT

husbands lye abed in their roomes the whole month, while the women, hunt, hawke, and take their pleasures; and generally they carry themselves in life and conversation quite contrary to the English fashion.

And first, to describe the manner of the Citie, the Governor there doth nothing but jeere the Delinquent, and is not guided by the Lawes, but his own pleafure to give judgement: the Aldermenthere want money and wit, all the Citie Poets are Puritans; the Gentlemen there entreat Sergeants to arrest them, and the Sergeants will by no meanes doe it, if they have a little conniving money given them before they arrest the party. The Maids there correct and command their Ladies and Miltreffes, and fometimes live with their Mafters, tis allowed. Young men are the Lords of mif-rule, and the old men their fathers are put to Schoole againe, with a peece of bread and butter in their hands, like towns-borne children, whither they goe every day with farchels at their backs, and bottles in their hands. Citizens will give rich wares to Gallants to lye with their wives, and if they receive them, and afterwards doe not performe their wives businesse, ip/o falto, the Citizens arrest them and sue them, and recover colts and damages of them for not making them Cuckolds.

Lawyers there think themselves much abused, if you offer them any fees, and unlesse you keep your money, you cannot retaine a Lawyer there. Fether-men and Taylours will trust out their commodities with much cheerfulnesse and willingnesse, and afterward Captaines and roaring Blades are faine to have an action of trespasse against the owners of the wares, for troubling them with importunate requests to pay them no money, but take longer day, a very case request: but yet their Captaines are sometimes beat and kickt downe staires, for

offering to pay mon:y.

The Beggars are the most absolute Courtiers in the Antipodes, and againe in a contrary manner the C urtiers are the best Beggars: The Beggars also in the Antipodes will walk abroad to fee Lawyers, but the Lawyers will take no money, and so the Lawyers there prove Beggars, and the Beggars only thrive by going to Law: and as here Gallants follow Lawyers, and the Beggars them, so there the Lawyer is followed by the Beggar, and the Gentleman followes him: and moreover, all the money that the Lawyers receive of Beggars, of whom they only receive money, they send it all up to other Law-

yers to stop their mouths, that curse poore Clients that are put upon

them in forma pauperis.

Now these Beggars that doe thus get aforehand to follow suits of Law, do receive the greatest benevolence of Vsurers, and who doe you think these Vsurers are there? even younger Brothers, Souldiers, Courtiers, and some grave and pious Church-men; thus there is a fine contrarietic in all things. As for example, a young Boy that hath no hope of beard, will keep an old servant whom hee cals Boy, and abuse him at his pleasure: and you cannot walk the streets, but presently some hand some Gentlewoman will take youup, carry you to the Taverne, woos you, nay and be ready to doe you, and afterward carry you home to her lodging, and for a nights activitic give you your mornings break-fast with a peece or two of gold, and you will say thats prettie.

Moreover, in the Antipodes Merchants wives doe deale abroad beyond feas, while their husbands cuckold them at home. And curkold-making is held there in great reputation, to that all your old men doe marry Girles, and old women Boyes, as if generation were onely to be maintained by Cuckold-making. Divines are there the greatest wranglers in Law-faits, and you have not there a Gentleman in debt, though Citizens haunt them with cap in hand to take their

wares on eredit.

Besides, there are in the Antipodes women Fencers, that will venture with losse of bloud to play Prizes, while the men keep Schoole, and teach Needle-work; and the men are as arrant Scolds as the women are here, and are often duckt for scolding. And in the Antipodes you shall see a sick man give counsell to a Physitian, and a Puritan Trades-man teach a great Traveller how to lye, a Schismatick teach a Serivener how to keep his eares, and an old Vsurer how to keep his bags of money out of a Bush; a Parish Clerk there gives the rudiments of Military Discipline to a Generalt: and it is a common thing for a Basket-maker, or a Felt-maker, to consure Bellarmine in two words, saying; Bellarmine than these. In the Antipodes every Cobler and Button-maker will get into a Tub, and talk to the people of Divine matters, while Schollers walk up and downe in silence, or else are faine to cty Small coale.

As for Love matters, the women generally woos the men, stroke them and kisse them, and will tempt them unto wanton dalliance, they make the men joynctures, and the husbands give their

Wives

wives portions, and sometimes the men weare petticoses, and the wives weare the breeches; and they thinke it a disgrace to many a maid that has not plaid the feat before hand and lost her maiden-head, which is called in the Antipodes Pye-corner Law. Rich then there marry beggars, and Beggars there ride a woing to old Ladies. They chuse poore honest men to be common Counsell men, and the arrantest drunkards are alwayes made Constables, that they may the better reele away, commanding others to aid them, andyoung boyes are watchmen, Old stale Chambermaids that are like a broken wicker Bottle doe there become Citizens wives, and old widdowes in the Antipodes doe marry younger brothers, onely for the recreation of their old worne bodyes: You may drinke in the Antipodes all day long in a Taverne, and though you pay nothing you shall be very welcome, especially if you have a whore with you, for

then you shall be lighted home to your chamber.

And for Traylers, there be them in the Antipodes that make fuits on purpole for gentlemen, which they take up, and never pay for then, it is the fashion. The women there usher the men, and the men come behind, and carry up their traines, holding their wives Fan in their hands, and when they look back they put off their hats, and fland bare like fervingmen. The Prentifes here domineere over their Masters, scorning to earry water, or sweep their doores, or be out of the fashion, and while Masters flay at home in their shops, they walke abroad like Free-men, and take their pleasure with their wenches. It is held a very comely fight in the Antipodes to fee a man in bad apparrell; and a cloake lind with plush shall not be respected so much as a beggar that hath money. Carmen in the City of the Antipodes doe not load their horses, but come whistling after the Cart; and their horses have almost as much understanding as their Mafters. The Mercers and Drapers will have their wives fit afwayes in their Sellers, but never in their Shops; and he that proves a Banquerupt, or most refractory; is made the soonest Warden of their Company. Your Cooks goe there in white fattin doublets, very neat and speuce, and your Barbers are very flovens, and as greafie as any Sculliions, Whores there are in great esteeme, and ride in Chariots, and goe there as demurely dreft as any Nunnes, and are called holy Sifters. Your gallants there are mighty presile, and will run away from a whore, while a fort of people called Round-heads are your onely private Gallants for keeping of wenches. Your Merchants in the Antipodes live in great ease and wealth, whiles their wives venture their commodities abroad, and trade in all countries. There is no ftriving in the Antipodes either to bee Clarks or ChurchChurchwardens for those places are alwayes conferr'd upon most undeferving sellowes: The Ciarkes can hardly read, and those Church-wardens are onely thought worshipfull, that doe cousen the poore, and after sell the bells, and then breake in policy; for breaking in the Antipodes is held one of the best trades, in these times; and to thut up shops in the morning, and compound for a noble in the pound, before night: this is held deep policie, and they can bring Scripture for it too: and to conclude, the City sustomes, the Hangman in the City of the Antipodes is accounted the chiese Physician, because he cures all the vicious humors and knaveries of the Common-mealth, and can make a Deputy of any man.

Now for the Court, the fashions there are also retrograde, and contrary to other countries: there is a very milerable house kept there, so that Citizens comming to Court, and finding not latisfaction according to their owne stomacks, they depart thence very much discontended. In the Court of Antipodes, you shall see water-men, and country fellowes complementing together with great ceremony, and conferring of pallages of State and Court-newes, whiles the Courtiers play at pulh-pin, nine-pins, and Pidgeon-holes; and sometimes about trifling matters they goe together by the eares, and the proudelt that is doth formetimes get a fall. In the Court of Antipodes you cannot have an office for any money, unleffe you be of the Arminian garbe; faying, ye shall prey, and pray, yea cringing and bowing to the Altar : but if you are bashfull, and stand behind a doore, whistling Fortune my foe, you shall presently bee put in some great place. Great Ladyes doe never come to the Court of Aris tipodes, but milke-maids in white wascoats and red petticoats, who know how to complement and speak French, and are carryed about in Coaches, and Sed ins by pattent. The Court foole in the Antipodes goes in the habit of a Cardinall or Bishop and will discourse of all serious matters, and pleases the Court with a formall ignorance. The Bishops there bee all honest, preaching Bishops, not studying Court pollicy, but preferring follid divinitie: there is not one of them suspected to have a Pope in his belly, and an Altar in his chamber: All the Chronicles of the Antipodes, that ever were heard of, or read in, that ever any Bishops for their goodnesse were committed to safe custody; herea bishop once payd the foole foundly; now the foole laughes in his sleeve, and askes, Who is the foole now? There is nothing but falting dayes in the Court of Antipodes, so that all the Courners look very leane, and are nothing given to the flesh, but onely of one side. The black guard are here all white men,

and

and are never drunke but on a Coronation day, and at other times they serve for Landresses, while the Landresses shew their skill in scouring the Court spits, and dripping pans. If you are a stranger, the Courtiers will carry you in to dinner, although you have no friend at Court but of all things they cannot endure Citizens wives in the Court of Antipodes. Foot-men and horse-keepers doe there have whores extreamely, fo that before they will lye with a whore, they will rather lye in the stable amongst their horses Now the King of this Countrey of Antipodes is a Prince to full of vertue, that he is beloved and admired of most of his subjects; he is a patterne to his servants, and an example to all Princes whatloever : for he alwayes keeps himfelfe in an excellent temper, and no one vanity raignes in him: and whereas before hee was attended with large multitudes, he now defires no company; if any one offend him, hee is so patient and gracious that he will not offend any of his Subjects, but whereas he should pardon them, he defires they should need no pardon; he goes and meanes as plaine as any common man, and takes his progreffe alwayes in the winter : evill people dare not come neare him; or if they doe, he gives them no countenance : and when in his travailes he fees great company of people gathered together, he cryes God bleffe my loving fubjects, before they can fay, God fave the King. In Antipodes the King seldome hunts, but the people hunt all fort of beafts, but especially the Foxe: Any of his subjects date doe more than he doth and not be questioned neither.

The King of Antipodes hath no players, but every one of his subjects
ftraines to act a part that may please him: Some play Citizens, some
countrey men, some courtiers, and some souldiers, but all in conclusion
give the King great content. Hee never uses any guard about him, but a
certaine company of young men, who are called the guard of love, and
when he rides abroad, these stay at home, and other guards meet him

by the way.

And as for beggars they will presume in the Antipodes to come into the Kings presence, while Gentlemen are thrust out, untill the King doth entreat his Courtiers and subjects to bee obedient. In the Antipodes the King is the poorest, and cares no more for pride and ambitious honour, than if he were no King, and lives under no vanity, and guilty of uo crime, there being more pride a great deale in his common subjects, both in their owne and wives apparrell.

Religion that was heretofore contrasy unto true Divinity, shall bee now Regulated and amended, and made conformable to Divine Scrip-

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tures; and whereas before vice, and folly, and bubery bore sway through many Arbitrary Courts of the whole Antipodes, it shall be so no more; but godlinesse shall be planted in every corner thereof: so that this confused Countrey of Antipodes where Bishops were, and where Divines were Viurers, Gentlemen were Beggars, Prentises were Masters, Knaves got Offices, women, madmen, Magnitrates did injustice, and the common people and Brewers Clarks would needs be Priests, and maintaine that there is not one honess man now living there, that was made a Minister by a Bishop which is surviving, and so all things were carried in

a contrary manner to law, equity, and reason.

Now the King of the Antipodes hath given Order, that this Country shall in all poynts be reduced to the forme and fashion of this spper Eng-Lind : So that now one Serjeant shall affright halfe a dozen Gomelemen, as they doe here in England; men shall rule their wives if they can, as they doe here; beggars shall not goe to Law, nor poore men taken into an Hospitall and beturned out before they be well, that Lawyers shall make a thousand beggars, as they doe here in England; and in like manner gentlemen (hall not runne from whores, but run to them as formetly : lother this Country (not so before) in fashions and manners shall now be made by Reformation as like as may be to old England; that fo there may be foundnesse of Doctrine, and integrity of manners in the Clergie, the pure profession of the Protestant Religion in the common people, valour, vertue, and magnanimity in the Gentry, Justice and uprightnesse of dealing in the Magistracy; unity and conformity in opinion. and matters of Religion, that so the Antipodes may flourish, and be happy as England is, under the most pious and gracious Reigne of our Soreraigne Lord and King.

#### FINIS

in the contract of the contrac





Wonderfull Strange

## NEVVES

FROM

## Woodstreet Counter.

Yet not so strange as true.

Being proved by lamentable Experience.

The Relation of which

Will make you haugh, swill make you cry, Twill make you mad, twill make you try,

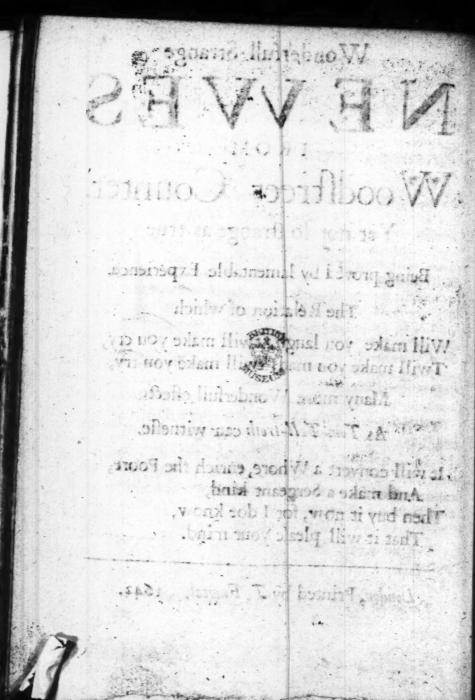
Many more Wonderfull effects.

As Tom-Tell-troth can witnesse.

It will convert a Whore, enrich the Poore,
And make a Sergeant kind,
Then buy it now, for I doe know,
That it will please your mind.

London, Printed by T. Fawcet. 1642.







### Strange Newes out of Woodstreet.

A Dialogue betweene Tromas Tell-troth, and Plaine-Dealing.

Plaine-Dealing.

After Thomas Tell-troth, well met this melancholy morning, whether away fo falt man, a foot thou lookeft four-wily upon the bufineffe, thou lookeft as if thou cam's out of a Baudy-house, faith be plain and tell thy Old friend

Plaine-Dealing, what the matter man?

The matter is, Is thinke thou area Witch, or a cunning man forto tell truth and shame the Divell, I have been in one of the Damnablest Bandy-houses, that this City affoords, this City, say, I thinke Hell cannot afford such a sinke of Sinne, nor such a Dancing Schoole of Damnation.

Plaine-Dealing,

Prithee where stands it, in Turneball street, or Bell Alley?

Tell-troth.

Turneball firect, no,no, alack, Bandy-houses there



are Numerics, the Whores boly Virgins, and the old Bands, severent Marrons in comparation of this Fiel-hateb, Covent-Garden, Grasping Lane, Tower Hill St. Giles in the fields, Bloomefberry, Drenry Lane, Frest, minster, nor Bankeside, may once presume to compare with this new sound Diddle.

Plaine dealing. Thou makest me wonder, by this steets that shines, I have been in most of the chiefe Baudy houses in Cheapeside, Lincolnes-Inne fields, nay in and about Lendon,, and yet to my remembrance I nevercame in this invisible Vaulting Schoole.

Teteroth. Nay, J will be fworne Plaine dealing never came there, besides they have all agreed that if thou ever happenest to come this her, thou shall be

in no Place but in the Hole.

Playme dealing. That is the only place I defire to be lodged in I will fland in't, a man had better lye in in that Hole then in the beat Heather Bed in the house.

Teltroib. Por upon your bandy apprehending but this Hole is a damnable, naity, flinking Hole, a hole of Marie-leeches, avery Pit of earthly pendicion.

Plains desting: Why then a pox upon is, but I make no qualiton but ricy have other Lodging, pritise hone it Towell me? Accober any handlone Wenches, Fresh Virginarate Distinguaring ill they come on, and off handlomely, will the presty Ducks dive compleately, Pon upon abecany—haire stands an end, it has such an itching desire to be resolved.

Teleroth Fresh Lasses, Oyes, there is sinch weaches every Night, that come on very well, but for their comming of, that I leave to the event, as for their diving, I have found by lamentable experience

that

that they are admirable Rafcals, pure Regues, bloodfacking Morfeleoches, damnable Cuspuries, they will picke a mans pocker and give him a seafon for it.

rion, that I thanke them for chein loves I never intend to rrouble them, the ughd love Mouron I cannot induce the hornes, thought love Pidgeon holes, I have the Stocks, I must confesse I love I name I never hein at it, I love now (a por upon it, ) but printee tell me where this piece of places is Scituate.

Telmoth: Then liften with admiration, the Region is Viaudireus, and this house of houses (though not Hospitality) and yet it gives entertainment totall commers, although it but to flarve them, this hungry house is Woodstreet Counter, where, Hell be chanked I have beene 3 dayes incountred, and from whence Heaven be chanked I am now as you see as specific accounted, walking a Pennicheste preambulation, with an intent to dies with Duke Mampher).

Plaine dealing. Now the great Devill take all diffemblers, is there no plained taking in this worldings in Tomteltroib.

Teltreth. S'foot tie not the fathion, where is fonc but beggers he it, and I warrant those that doo use it shall die Beggers, besides, doe pot you see great heads weare rich Cloaches on cheir backs, and no useney in their purses, and is there any plaine die ling in that, your Ladys paint to had their weather bearen stress, and is there any player dealing in that, your Civizen mayor sines his wife Gallandy, and that is brave, and in requirall thee makes than a Beath and that is brave, and I am sure there is no player dealing in that:

A 3

Plaine-



Plain Dealing, 'Tis true indeed, I am the onely our call, no body selpeds Plain Dealing fome 400 years agoe, I was the onely Courtier, no body was fo well respected as Blain dealing, had I hapned to the Temple or lanes of Courts the Lawyers would have run'd to meet me, but now they runne away at the fight of me, nay they give their Porrers command to keep me out of the gate, they'le have nothing to doewith Blais dealing now, had I chanc't to come into the City, the Citizens would have met me at the Shop doores with God bleffe your good Worship, what do's your Honour lacke? Nay they would beg of me to take up their Wares, and their wives Commodis ains upon truft, but now they will not truft mee to looke upon their Wares for feare I should steale them, if they fpye me comming, they thut up their, doores, call the Beadle and give command, to carry Plain-dealing to Bridewell, no body can endure Plaindealing now, but leaving this Discourse, prithes what was the matter ). What was the occasion of thy poine so this Damnable Den of Catterpillars.

Telltroth, A money matter.

Tallmash. No, nos too little money indeed, twas soomuch for me to pay, by reason of which, I was constrained to enter into bands for my appearance, for Ananias & Gaiphas (not the high Priest) layd hold on me, and with a great deale of dexterity drag d mee to their Den of destruction, though I must needs say not without the loss of some blood, for one of them fold as much as he had a marke for, and till that time

I never knew that the blood of a Variet was fold fo deare.

Plain-dealing, Why doc they use to sell their

blood?

Tellereth. Very often, ther's some of them get more by that, then by their places, they use men scurvily on purpose in hope of a broken pare or a cut finger, and having him in prison, they have the Law in their owne hands.

Plain dealing, This is unconfcionable, there is

no conscience int.

Tell treth. Conscience to them is like Swines slesh to a Turke, 'tis unsanctified, I heard one of them say that he would sooner be tyed to be harg'd, theutouse Conscience in his Dealings.

Plain dealing. And what Afforiares had it thou

there, what Companions?

Tell-troth. Many, of all forts, from the Genetice Gallant with his Perriwig and Spanish Block, to the Lowzy Rascall without a shirt or a shoe to his soor, the Long hayre Gallant which sweares Damy, & the Zealous Brother with never a hayre amisse, indeed there are all sorts, Lords without Lands, Ladies without Lackey's, Gentlemen without money, Captaines without Command, Citizens without credit, pitrifull Poets which write their owne Tragedyes, valone Heyres, Pick-pockets with hanging lookes, Tassay Whores salling to decay, Prentizes with pennilesse pockets, Journeymen that are at their lourney's end, To conclude, there are of all sorts which groune under the Tyrany of these worse then



Turkith Pyrats. That the Counter is worke then a Bandy houle, is declared in these ensuing Lines.

The Counter, then a Baudy house is worse, Both to torment the body and the purse. For if in them we wast a little treasure, They in requitall yeeld a little pleasure, But that yeelds none, for many memoan tell, That Woodstreet Counter is an Earthy Helb: The Sergeants, Divels, which torment the poore, And picke mens pockets sooner then a Whare, I help have the Law on their sides, for they say, These are our Fees and thus much you must pay; From whom good God deliver every true man. From every Asso or Knape, or Sergeants yearan.

#### FINIS

the state of the same

paralloll'P ets which we are their owice Transcries, as one Heisel. Pick pockets with banging fockets. Taffary Whoriz falling to order, Presentes with population to the complete with

religioner to the state of the





# A STRANGE VVONDER A WONDER IN A VVoman,

VVherein is plainely expressed the true nature of most Women.

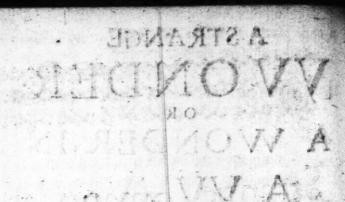
Especially of some emminent Women in this Citie.

Likewise a plaine discription of many mad tricks and slights larely performed by a Zealous Sister which was overcome with the Spirit.

Written by L. H. Gentleman.

London, Princed for L. T. 1642.





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Especially of southern minent Weren

Likewike a plainedifeription of mean that is and flights lately performed by a Zenton . Sifter which was overcome was the Spirit.

Witnes by I. H. Gentleman

London, Princes for 7. 7.



# Strange VVOnder

# A VVonder in a love of the control o

Wherein is plainely expressed the ing and to from the Dake the would kille and



Oemen are admirable Angels, if they would not be drawne with Angellsep be come Devills; but to the purpole gentle reader. I intend to give you atrue of cription of a Woeman in perticular, of

all Weoman an Generall, defiring all fudicious men Sileno, Werendus Modell, and officeet Woeman to confuse of the according to my defert. As forther refit though they ber loose their Tippets, yet and their -0 10 acuit. I defin mode 200 A. Tongues

bnA



Tollings each I valle is not. For I know that wary Gulf alors will like and winch. As I am Tore alleves, I means to let the Sadie your the right Mare, And as for the first coasis, May de when way are contted by their Sweet Hearts.

As thus, a Handsome Young Man comes to them, and after a Salutation, begin to make knowne his A-

morous Sure as followeth.

Sweet Miltris (orfaire Virgine) thinks to the drang that your all Commanding Beuty, has made me become a willing Bondflaver to your Sweet felfe, The Sparkling lufture of your Stare like Eyes, has kindled in me fuch an ardene love. That I am a fire to —kiffe

you.

Then for footh, my Squeamish Mayd, puts one a counterfit coynesse and in stead of a Kisse stapps him in the Mouth with — pish sie away Sir, indeed I for se to Hisse, On my Virginity, I cannot enduer this sooling and so forth, when inwately she longs for t. And were she in a Corner in the Darke she would Kisse, and Kisse, and Clipp, and melt into all the forms of Veneralization of the Wivest, There searce one could be twenty. If I should say Forty, I thinke I should be should say Forty, I thinke I should be should say fourth a downe right Dunkterd, a first Title-caste Goshopp, and so from one to a Thousand to many Thousands. You shall scarce find one that is not Giulty of one abom inable Crime or others.

And yet let them per to the Taverne Halfe a Domlen of chem, They in the hight of their Cupps, shall
like to many Proud the Pharifies, Every one Inflifie
themselves as thus, I thanke Good I never call diny husband Knave, nor Drunkard, I never strove to we are
the Breeches, and many such things. When to my
Knowledge she bath call dhim Rouge and Rascall, And
made him we are the Home, Then sayes a Second truby Goshopp I commend you for my owne part, I must
confesse I am a little to halfy. And offentimes vie my
Tounge more them I have thanke for my Labours elpecially of my Husband. Likewise a third gives her
Verdict, Truely Goshopp quoth she the Tounge is an
vuruely Member. Besides you know that Voquan
are the weaker Vessells, & men ought to be are with our
informaties (as we be are them) And you know neighbour that the vorightest man falls Seven times a DAY,
Then we Woman may very well call Fourseene times
a Night, being the weaker Vessells, as I tould you before.

This is their Discourse some two Houres or perhaps three. In which time they Arrive at a Reckoning of some Boarteene or Fifteene Shillings, which being paid, downe Stayers they goe. And being comeintee the Street. They expresse their weakenesse, being feared able to stand on their Legs. At length stagesting each, to hir House. It may of their Hubands hap perito be at Home and demand where they have beene. They looke presently on their Apron Strings which impires them with a Lye, With which they start two creditions Husbands in the Mouth.

(2)

Trucky Sweet Heart I have been to fee such an Aunt Or I have beene at a Gentlewoomans. Labour, and I am is weary and the like. Which the good Man beleives. Thus they make their Hulbands Honest Greduling. The Subject of their ill Huswifery.

Then you shall have Another; Nay many the feeme to love their Hufbands well , But yet Lovesnother Woemans Hulband better, And that is the Trick of a dilembling WHORE, But yet of all WHORES there is no Whorn to 2 Holy Who as, which when the turnesup the White of her Eye, And the Blacke of her Tayle when the falls flat of her Backe, According as the Spirit moves her, The Fire of her Zeste, Kindles such a Flame, that the Divell cannot withfrand her Befides the canfit a manwich fuch a Closke for her Knavery the can cover her Luft with Religion Of these Lastes that can rile and get them ready by Six a Cloake in the Morning to got to Chriff Church, And then in the Afreenoone to go to Saint Amboling O! how they liften for that Tunckle ranckle bell that rayles them in a morning toa ftirring excecife, but I am straid that a great many of them love the bell for the Clapper fak, they love the smock though they have the surplis, so much for that.

But least I should incurre the displeasure of all woemen for laying ope the crors of some, I will now begin to turne the Cattin the Pan as the ould saying it, and leaving these, Gossop is amend. I will now lay alite concerning good woemen, if there be any such as sure there are, though scarce, and I veryly believe if every one would, amend one, we should have a great

Thedly

miny

many more then we have, but I am afraid they will be fo farre from takeing my councell that they will fooner reward me with a ferarcht Crowne, then with any other word, for my freindly admonition. As for the good womened need spend no time to praise them, their works will frint-like declare their worths and their vertues shall be no earth much, more in Heaven divine.

Good Woemen are like starres in darkest night,
Their vertuous actions shining as a light.
To guide their Ignorant sex which of times fall,
And falling of turnes Diabolicall.
Their good examples of times does persuade,
A zealous Sister from hir falling trade.
Good weemen sure are Angels on the earth,
Of these good Angells wee have had a darth.
And therefore all you menthat have good wives
Respect their versus equal with your lives.

FINIS



ntery more then we have, but I am a raid, hey will be for any from takeing my concell that they will fromer teward one with a feraucht. Crownes, then the unconcerned for my freight a time to prade them their works will frint-like declare their works and their, vertues thall frine on earth much, more in their, vertues.

Good Woemen are less stappes in darkes right.
These vertuous actions shining as a light.
In quide their Ignorent few which of times fall,
and falling of timnes. Dud sliced.
I wise road examples of times core; or fraction
I wise road examples of time, falling reside.
Cood weemen fine are Appels on the cort.
Of these good Amerils week how e had a door.
And therefore all you markes have bad a door.
Respective and you markes the core of the core.

FINIS

THE HUMBLE

## PETITION

Of the Clothiers, Inhabiting in the Parish of Leeds, Vicaridge of Hallifax and other parts adjoyning, in the County of roste.

Presented unto His Majestie at Torke the 14. of

Likewise His Majesties Gracions

## ANSWER

to the fame.



London, Printed by T. F. for R. H. 1642:



# To the Kings most Ex-

SIGNUH BHT

## MOITITHS

Henc Cherkers, Inhantage in the Pariffust Leeds Vicardes of indlight and of the pains djörness in a Canya Poste.

redented unto this Mare the late 14. of

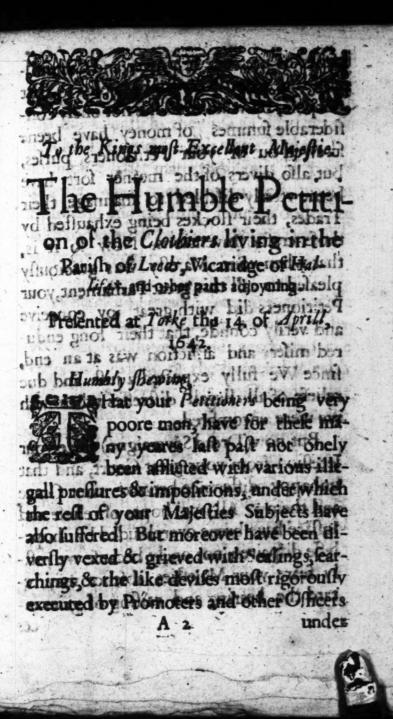
Likewill His Similarlier Gracions

# ANSIVER

to the fame.



London, Printed by T. F. for R. H. 1642;



under of pretence of power and Committion illued out from your Majerty to that purpole, by which meanes not onely confiderable fummes of money have beene forewood out of your Perhabhers philes, but also divers of the meaner fort have beene verely distilled to mannage their Trades, their stockes being exhausted by those crafty vinventions. Now to TP is, that when your Majelly was graciously pleased to call this great Parliament, your Petitioners did with great joy conceive and verily coulde, that their long endured milery and affliction was at an end, fince We fully expected a justified due reliefe of all illegal distrelles wherewith we were encombtedem encog

But now (Dread Soveraigne) line your fecession from your great Court, and that unhappy difference between von Grace and them All our hopes of reliefe and Inflice have beene overclouded by hopelesse dispaire; not onely because we justly feare your Majesties absence may retard the hearing and raising of grievan-

under

chants waring while still come have the for upon their diffractions doe not take up our Cleath is they in its doe bur out flocksolve dela an our own hands I'm formuch months of poore people who onely subsist all by the Spinning and carding of our Woolles, are tike to be biologic to had a the want? for Petition, were commanded detansw

payre backe in the after tone

Wherefore Direct Sovernigne, fince the craft of Closelt Working harbral waies by your predecelloussbisene accounted the Balis and ground of the outward Wealth and profesity of this Kingdome\_1 e humbly defire that your Waterly by conplying with such sattiful Coinfels, as tend to the securing of your State Royall, the calling of your Subjects, and the opening of all with obstructions, as hinder the hes course of Merchadelle, would give such incouragement to your Petitioners as may cause them to got on comfortably in their vocations. 13 And

maine



and they shall ever pray for your Me jellies long and happykaigne over them, and be alwayes ready to look their Lives in defence of your Majetty and their owns Libertus, the puels inhetimore they are borne to in this Kingdome uno people who onely substit Spinning and carding of our Woolies are tibet by spining and carding the spining and continued and the spining Petition, were commanded to be well payre backe in the afternoone When the the subcombined the craft of Clayed West bookurde at vaice by your predecell manishmo accounted the Balis and ground of the on ward Media co Particular of your Passion Land ed upon falle reports and deletions which he could with gained leffe ords dence with you, and other his Subjects As for that part which touchesh Crists nances, his Majesty answereth that he hath given what fatisfaction his Panliament hath defired, and if any thingree maine

maine, which concernes their particular Trade, when it shall be proposed unto him, He will not be slacke in making a reall redresse.

As for obstructions his Majesty is really forry, but protest all the world

that they proteed the form him.

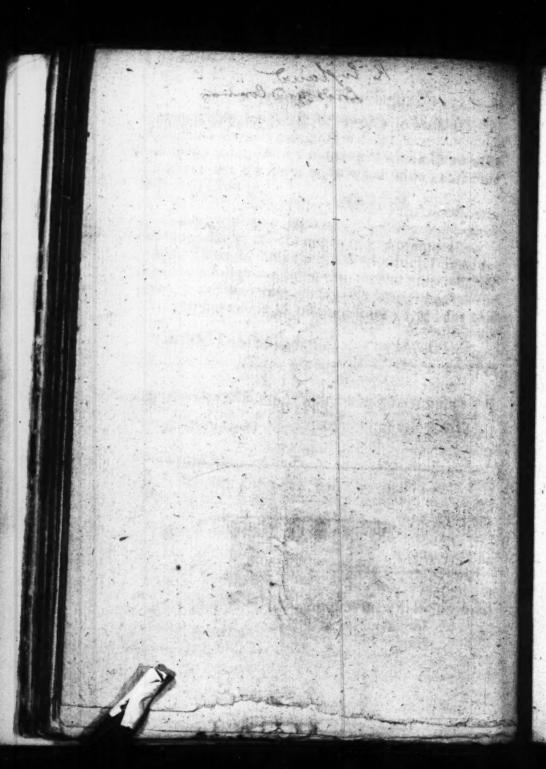
As for the literation which has been bis Maiefty according to the standard in dutie
to Almighty describes the standard field him
waies ready to protect if the piolence,
and injuffice.

His Maielty harthe antivered, that for the encourage that you in your Trade, he will settle any Privilege upon you, which you can in reason or Justice aske.

or Hee grant.

FINIS.





K lighand Lower 8

#### The Petition and Reasons

Of both Houses of PARLIAMENT, to His Majesty, to forbeare His Intended Journey to Ireland; Sent the 15, and presented the 18 of April.

By the Earle of Stamford, Sir John Culpepper Chancellor of the Exchequer, and Amhony Hungerford Esquire.

Ordered to be forthwith Printed and Published.

Die Veneris 22 Aprill. 1642.

H. Elfing. Cler. Parl.D. Com.

Whereunto is added His Majesties Answer hereunto returned to both Houses
Aprill 22.



LONDON, Printed for R. Harford, in Queens bead



#### The Petition and Reasons

sOfboth Floules of Particles and ENT, to His Majelly, to orbeare His Intended Sourney to be known, sent the 15, and prefered the 13 of April.

By the Earle of Stangord, Sir John Culperfor Chancellorof the Excheques, and Anthony Hungorford Elective.

Ordered to be for thwish Princed and Published.

D. e French 22 - prill. 1642.

R. Elfing. Cler. Parl. D. Com.

VV hereunto is adoed His Majessies Answer hereunto referred to both Houses



LONDON, Printed for R. Flarford, in C. melens.
Altr, in Parer nofter row, 1642.

fixed bee concluded and under



May it please your Majesty,



Our Majesties mest loyall and saithfull Subjects, the Lords and Commons in Palliament, have ducly confidered the Message received from Your Majesty concerning Your purpole of going into Treland in your own Person coprolecure

the War there with the bodies of Your English Salajects, leavied, transported, and maintained at their
tharge; which you are pleased to propound to us, not
as a matter wherein your Majesty desires the advice of
Your Parliament, but as already firmly resolved on,
and forthwith to be put in execution, by graning out
Commissions for the leavying of 2000 Foot, and 200
Horse, for a Guard for Your Person when You shall
come into that Kingdom; Wherin we cannot choose
but with all reverence and humility to Your Majesty,
observe, That You have declined Your great Counces,
the Parliament, and varied from the usual course of
Your Royall Predecessors, that a businesse of so great
importance, concerning the peace and safety of sell
Your Subjects, and wherein they have a special interest by Your Majesties promises, and by those great
sums which they have disbursed; and for which shey



frandengaged, should bee concluded and undertaken Without their advice: Whereupon we hold it our duty to declare. That if at this time Your Majerty fall go. into Ireland; You will very much endanger the lafery of Your Royall Person and Kingdom, and of all other States professing the Protestant Religion in Christendom, and make way to that cruell and bloudy defigne of the Papifts every where, to root our and destroy the Reformed Religion, as the Irifb Papifts have in a great part already effected in that Kingdome, and in all likely hood would quickly bee attempted in other places, if the confideration of the ftrength and Vnion of the two Nations of England and Scotland did not much hinder and discourage the execution of any fuch defigne: And that We may manifestunto Your Maj fty the danger and mifery which fuch a journey and enterprize would procure, We present to Your Majesty the Reasons of this Our humble Opinion and Advice. Your Pullement, but as anonly in

I. Your Royall Person will be subj. &, not only to the casualty of War, but to secret practises and conspiracies, especially your Majesty continuing your profession to maintaine the Protessant Religion in that Kingdome, which the Papists are generally bound by their vow to extirpate.

II. It will exceedingly encourage the Rebels, who do generally professe and declare, That Your Majesty doth favour and allow their proceedings, and this Insurrection was undertaken by the warrant of your Commission; and it will make good their expectation.

pectation of great advantage by Your Majeffes Prefence at this time of for much diffraction in this Kingdome, whereby they may hope we shall be disabled to
supply the War there, especially there appearing lesse
necessity of Your Majesties journey at this time, by reason of the manifold successes which God bath given
against them. The standard was a standard to the standard of the standard to the standard

whereby this Warre is to bee supported, and increase the charge of it, and in both these respects, make it more insupportable to Your Subjects; And this wee can considerally affirme, because many of the Adventurers, who have already subscribed, do upon the knowledge of Your Majesties intentions, declare their resolutions not to pay in their money, and others very willing to have subscribed, do now protesse the contrary.

IV. Your Majesties absence must necessarily very much interrupt the proceedings of Parliament, and deprive Your Subjects of the benefit of those further Acts of Grace, and Instice, which we shall humbly expect from Your Majesty, for the establishing of perfect Vnion, and mutuall confidence betwirt Your Majesty, and Your People, and procuring and confirming the prosperity and happinesse of both.

V. It will exceedingly encrease the jealouses and feares of Your People, and render the doubts of Your Subjects, more probable of some force intended by some evill Counsels near Your Majesty, in opposition



to the Parliamencand favour of the analignme pare of the Kingdoms of the same and t

WI. It will bereave Your Parliament of that advantage, whereby they were induced to undertake this War upon Your Majesties promise, that it should be mannaged by their advice, which cannot be done if Your Majesty contrary to their Counsel, shall undertake to Order and Govern it in Your own Person.

Vppn which, and divers other, Reafons, we have resolved by the full and concur, inglag coment of both Houses, That we cannot with the duty which belong to us, consent to any levies, or raising of Souldiers to be made by Your Majesty, for this Your intended expedition into Ireland, or to the payment of any Army, or Souldiers there; but such as shall be employed and governed according to our advice and direction; and that if such Levies shall be made by any such Commission of Your Majesty, not agreed to by both Houses of Parliament, we shall be donced to interpret the same to be raised to the terror of Your People, and disturbance of the publike Peace, and hold our selves bound by the Laws of the Kingdom, to apply the authority of Parliament to suppresse the same.

And we do further, most humbly declare, That is Your Majesty shall by ill Counsell bee perswaded to go, contrary to this advice of Your Parliament (which we hope Your Majesty will not 1) the down in that case hold our Selves bound to submit to my Com-

Commissioners which your Majesty shall chuse, but do resolve to preserve and governe the Kingdome by the counsel deadries of your Parliament, for your Majesty, and your Postericy, according to our Allegiance, and the Law of the fundays flow, when the day of the day o

Whetefore Webumbly pray and advise your Majefly to defilt from this your intended pullage into Ireland, and from all preparation of Men and Armes tending electronic and to leave the mannaging of than Warre to your Majeries Parliament, according to your Majetties promife made unto us, and your Royall Countillines gramed whele your great Septe of England, by advice of both Houses; In prosecution whereof, by Gods bleffing, We have made a profperousentrance by many defeats of the Rebels, whereby they are much weakened, and difficurred, and have no probable meanes of fundifichee if our proceedings that nor be interrupted by this interpofferon of your Majettes journey, but that we may hope upon goods grounds, that within a floor time, without hazzard of your Majetties Perfon, and formuch dan-gerous confution to your Kingdoms, which must needs enfue, if You hourd proceed in this Refolution, We shall bee enabled fully to Vindicate Your Majesties Right and Authority in that Kingdome, and punish those horrible and outragious cruelties which have been committed in the murthering, and spoyling so many of Your Subjects, and bring that Realme to fuch a condition, as may be much for the advantage of Your Majesty and this Crown, the honour of Your Government, and contentment of Your People; for the better and more speedy effecting whereof, we do againe



againe renew our humble defires of your renew your Parliament; And that you will pleafe to reject counfels, and Apprehensions which may any derogate from the faithfulnesse, and allegiance, wh in truth and sincerity, we have alwayes borne, and fessed to your Majesty, and shall ever make go to the uttermost, with our lives and forumes.

#### 2222222222

His majesties Answer to this Petit on, returned the 22. of Aprill, 1642.

Lion, and is much unlatisfied with many of Yo expressions therein: His Majesty will shortly send F Parliament, a particular Answer, but for the preservous are to tell them, that as Herefolved to do not concerning his Irish lourney, before He should reserve Their Answer, so now He will not proceed such therein, untill they shall heare further from Him and

I bee enabled fully a redicate Your Majelies on and Anthonicy and the Kangdome, and proud to horrible and our appears cruelties which have a committed in the magneting, and for large to yof Your Subjects, and bling that Realine to luch condition, as may be much for the advantage of a Majely and this Crown, the honor of Your exament, and content near of Your People; for the tester and more speedy effecting whereof, we do againe





THE 9

### PROLOGVE

AND

#### EPILOGVE

70

A COMEDIE

PARSENTED,

At the Entertainment of the Prince His Highnelle, by the Schollers of Frinity Golledge is Contributed to March 1885.

000140119-0119-019

BY BY CHEIS GOLS. Y

**\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*** 

Printed for James Calvin, 1642.

#### PROLOGVE

GUA

#### EPILOGVE

0.1

#### A COMEDIE

PRESENTED.

At the Entertainment of the Prince His
Highn fle, by the Section of Tranty Coltedge in Cambridge in March ist.

而作為事會會會面 含金金面會會面面會

By FRANCIS Corr.

Printed for James Calvin, 1642



The Comedy is affect by the heart-

#### THE

#### PROLOGUE

W Ho fayes the Times do Learning difallow? Tis false a Twas never honoured more then now.

When you appear (great Prince) the Night is done, You are our Morning Starre; shall be our Sunne. But our Scean's Lendon now, and by the Rott We perish if the Round-heads be about.

For now no Ornament, the head must wear No Bayes, no Myter scarce so much as hair. How can a Play palle safely? when we know Cheap ade Crosse fals, for making but a show. Our only hope is this, that (it may be)

A Play may passe, 'twas made ex tempore.

Though other Arts poor and neglected grow, They I admit Poesse, which was ever so.

But we contemn the sury of these dayes,
And scorn as much their Censure, as their praise.

Our Muse (blest Sir) doth now on you rely,
Twould gladly live; but not resuse to die.

**(2)** 

Accept our hearty zeal, a thing that plaid
Bar t was a play, and acted ere t was made;
Our Ignorance, but our duty too we show,
I would all ignorant people would do fo.
As peher times expect our wit or Are,
The Comedy is acced by the heart.

Ho fayes the do Leavening difficient of this faile of the hour of

And feorn as much of it Centure, as their praises

Our Mark (ble the Sir) find how the youteless.

The bull gladly like stress for refusero die.



#### THE EPILOGY BILL SMOO

The Play great Sir, is done, it needs must fear,
Though you broughealt your mersion here it by
It may offend your Highnesse, we have now
Three hours done Treason here for ought we know y
but powr your Grace, can above Nature give,
I can give power to make About the live and D tan W
In which if our bold wishes should be cross,
Tis but the life of one poor week that's to a i won and
Though it should fall beneath your potent scorn,
Scarce can it does not equitally then rives bottle, g off T

The godly number thee will soon transcend,

### A SHARE OF THE STATE OF THE STA

Aychie.

Are Croffes, Images Wandheine feir feandall.

Now Ecchoon what haligion prounded a low Round Beat.
Whomate Protesting made configurables of the Manie Track of the Manie Trac



How do these prove themselves to be the godly?
But they in life are known to be the Holy,
Who are these Preachers Men, or Women-Common; Commin.
Come they from any Vniversitie ? HT Cities
Do they not Learning from their Doctrine fever?
Yet they pretend that they do edifie, now aguen'T
Three hours of ali ford or s near it las not on the What do you can above Nature give.
What Church have they and what Pulpies?
But now in Chambers the Conventickle, and and a least to the core of the least to the core of the least to the core of the least to the
The godly Sifters threwdly are belyed. It the Bellied.
The godly number then will foon transcend,
As for the Temples they with and embrace them.
VVhat do they make of Bithops Hierarchy Agebie.
Are Croffes, Images Omament, their fcandall.
Nor will they leave us any Geremonies 13 wo I A
Must even Religion down for fatisfication of W
woH Hon

How stand they affected to the government Civill?

Evil.

But to the King, they say they are most Loyall,

Lye as.

Then God keep King and State, from these same men.





How frand they affected to the government Civill! Barrothe Kieg, they hy recent most Loyall, Then God keep King and Dog on thefe fame men. AMEN

# OF A LETTER SENT

DVBLIN,

Dated the 11th of Aprill to a Marchant that lives in Marke Lane.

With the true relation of the happie proceedings of the Scotch-men in Ireland against the Rebells.

As also the severall Votes and resolutions of both Houses of Parliament, concerning the Kings late Message.

With an Order from both Houses of Patliament, concerning Church Government, Aprill. 9th. 1642.

Hen. Elfing. Cler. Parl. D. Com.



London, Printed for G. L. 1642.



# OF ALETTER SENT

### DVBLIN.

Direct thati' of April to a Mar-

With the true relation of the happic proceedings of the scotch-men in ireland against the Rebelle.

As also the feverall Votes and resolutions of both
Houses of Parliament, concerning the Kings
late McRige.

With air Order from both Houles of Pullament, concerning Church Governent, Aprille 9th 1642.



Loudon, Printed for G. L. 1643.



#### The Coppie of a Letter fent from Dublin, dated the Eleaventh of Apill to a Marchant that lives in

of Sir Simon Harcas, but prayled be to

have as good & lively foiries left behind and ris rdrow Have received your Letter which was dated the first of Aprill, I am forry to heare of the difference which is in your Kingdome a and especially between the King and the Pirliament, but I hope in Godthat they will be resonfiled together agains, and then there is no quellion by the helpe of God but that you will have a happie and loyfull time there, the which I doe much with for, and dayly pray to God so fend so you all the happinesse as possible may bee for discontented spirits is the first cause of minating of any Kingdom L may speak it by experience God he knows, for it was the first that bred our overthrow here in traland, after the Papifis and heare that they should be barred of sheir priviledges, then they began to be disconted broogsther to a head , and this was the cance of their first tieninning as fome of them have confessed at the time of their heath.

I doe much marvell and wonder, to heare of the fall of Sir Edward Deming, and what was the cause of its which made him todilagter with the Parhament, for he had so the first, a very great commendation to bee a Very good Common wealths man, & did agree very well in all things with the rest of that Honorable assembly, and now I doe heare that has is wosted a delin quant; and is fled to water othe King : Loray this new returns fend me of the true anewes

concerning him, and sudge valler, for we doebeare that he is committed to the Power had be cabled him of far what, I hope that we shall heare some good newes of the happie successe of the Pauliment:

I make no queltion but you doe heare newes daily which doth come from hance of our mileties, which weedoe forfer under by these Rebells, I had thought of late that I should not have sent to you flich good newes as now I doe prayled be to God for it, yet we are very forry for the losse of Sir Simon Harcot, but prayfed be to God for it, that we have as good & lively spirits left behind, and to the glory of God I may speake it, for Sir Henry Tichborne, fir Charles Cooles, and Coronell Hunkes, with divers others, have behaved themselves so nobely a valient in their affaires, that they have freeed themselves to he true to loyalt servants to othe Kings Maiestie and the Parliament, and Countrey whom they doe ferve for, Sir Hanty Techborne, Sir Charles Contest and Coronell Hunker, with 5000. foote, and fine hundred horse; went out of Dublin the eighthrof sprill and vmatched up into the west part of welland, where they did meete with tenne thouland of the Rebels, and Sir Heary and his company did fet upon them and killed of the Re. bels above three hundred that day and did beare the rest of otherhouseoftheir worker forthat he were forthed by from zahom, and Sir Henery and all his companie perfited them fo talt for the space of eight miles or above, untill they tooke links the woods, and at their entrance into the woods, sithey tooke feven of their commanders prisoners, and have shrought than to Dublin Caffle, and there they doth remaine untill their triall ! The mames of those which are ntaken, Captaine George Dungwin, Captaine Roger Rackley, Captaine Patrick Plancere, Captaine Robert Wooden, Lellestenant Lendare, and Lieferman Planing befides diversis. z shers which doch belong to them; they tooke that day alfo ioo barrells of Gunpowder and shot, five Peeces of Ordnance, and above three hundred Muskets, and ten bundles of Pikes; they also tooke from them, 120, head of Beeles, and fixe hundred of good statheepe, with 2 great deale of Corneand Cheese which was brought to Dublis the tenth day of oppid, the which is a great helpe to relieve our men, untill they do send one reliefe from England, which is expected every day from you, with Ammunition and Provifion and moneyes, the which is wanted here already very

do intend to being they dock act into a head adding the Arthur retrieved up their men, and they wanted of the foot as, of the horse 37. so that we wanted in all 123 of our fouldiers; but praifed be to God, all the restarein good health, only wants mony to comfort them ar their Garrilons. We do hope in God, that if you do fend over any Ayd fuldenly, that this Summer we shall subdue the R bels , for they have beene dile, mayed very much a late, to fee how, it doth pleafe God to cut them off at every time, had they not had any helpe come from other places, they could not holdlong, but we hope in God that their passage will be stopped very suddenly; then there is no question but they will soone yeeld for themselves, for the most of their Provision is already fpent. Our Souldiers do intend by the helpe of God, to go forth again the 15 of this moneth, towards the North part of Iring, for we do here that the South fouldiers have given the Rebels a great over-throw on the leventh day of Aprill; for they lent a letter to Sir Henry Titchbourne concerning it, and as neere as I can here it was to this effect: That they marched out of London-Derry with five thousand foor, and towne hundred horie, and mer with the Rabels by the way: whereupon they fet upon them, and the Rebels eight hundred of their Souldiers, and for hree Towns,

Towns, and killed five hundred of the Robels, and sooke the speyle to themselves; they got good store of Beess and theepe from them, and have had them to London-Derry to keepethemselves withall untill other provision comes into helpe themselves withall. They have beaten backe the Rebels further into the Countries, and leave all their poffesti. ons which they had formerly gotten from us, so that our Souldiers do intend by the helpe of God, to meet with the Rebels now upon their flight towards Dondath, where they do intend to abide, untill they doth set into a head again, but we hope in God, that we shall provone them beforehand: for if the Scotch doth fall upon them on the backe wing, the English by the help of Goe, will meet with them by the way; To that we hope in God, that in time we shall make an end of them, and gain to our felves that which we have formerly loft, fave only the lives of many a good Protestant. I pray have me commended to all our friends there.

From Dablin the Irth

So I reft.

Your evenloving of Aprill, 1642. friend, Chriftopher Biger.

the Rebels eight hundred of heir Souldiers,

### The several Votes and Resolution of both Houses of Parliament, concerning the KINGS late Message.

That this House shall insist upon their former Votes concerning the Militia.

Resolved upon the Question.

That the Kings absence to farre remote from his Parliament, is not only an obstruction, but may be a destruction to the affairs of Ireland.

Reforved upon, &c.

That when the Lords and Commons in Parliament, which is the supream Court of Judicature in the Kingdom, shall declare what the Laws of the Land is; to have this not only questioned and controverted, but contradicted, and a command that it should not be obeyed, is a high breach of the priviledge of Patliament.

That a Committee shall be appointed by this House to ioyn with a Committee of the Lords, to enquire where this Message was framed.

That those persons that advise his Maietly to absent himfelf from the Parliament, are enemies to the peace of this Kingdome, and justly to be suspected to be favourers of the Rebellion in below.

That those that advised his Maiesty to this Message execution to the peace of this Kingdome, and instly a spected to be favourers of the Rebellion in Ireland.

An



### K 1 M. Varie Mellogo.

#### ORDER OM BOTH HOVSEST

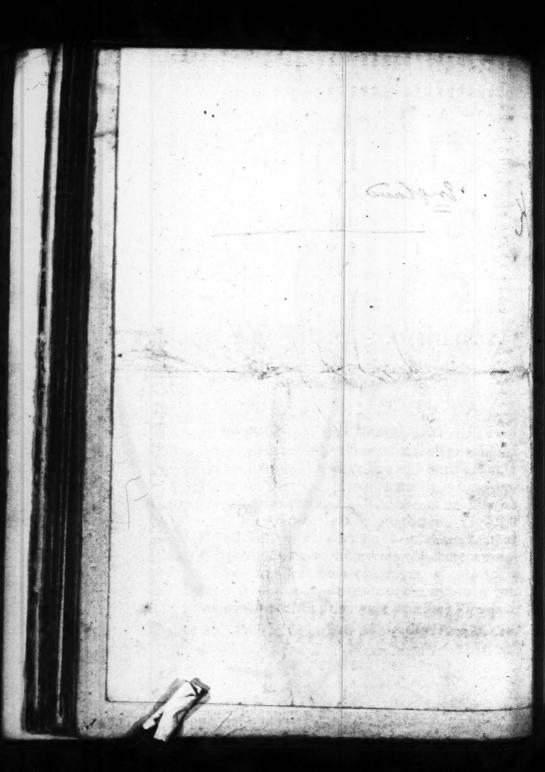
That the Kings ablence for faire remote from his Parliament, is not only an obstruction but to the affairs of FRAMERICAL ACTION OF THE STATE OF THE

Concerning Church-government,

The Lords and Commons do declare. That they intend a due and necessary Reformation of the Government and Liturgie of the Church, and to take away nothing in the one or the other, but what shall be evil and justly offensive, or at least unnecessary and burthensome: And for the better effecting thereof, speedily to have confultation with godly and learned Divines. And because this will never of it self attain the end soughetherein. They will therefore use their utmost endeavours to establish Learned and Preaching Ministers, with a good and sufficient maintenance throughout the whole Kingdome, wherein many dark Corners are miscrably destitute of the means of Salvaton, and many poor Ministers want necessary Provision,

specked to be favourers of the Red Mondin Irdina.

They by Kalen Karpines 



# The humble "PETITION

England OF

The Lords and Commons in PARLIAMENT,

Sent to His Majestie

Concerning the Removall of His Majesties Arms, Cannon, and Ammunition, in His Magazin at Hull.

And the taking off the Reprive of fix condemned Priests, prisoners in Newgate.

With His Majesties Answer thereunto. 14. April. 1642.

#### YORK:

Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

1642.

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MONTHRE

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Paned by Roas and Backer Lings

To the Kings thoff Explication of the Backer And

37

### 李春春春春春春春春春春春春春

# TO THE KINGS MOST EXCELLENT MAJESTIE.

The humble Petition of the Lords and Commons Assembled in Parliament

Most Gracious Soveraign,

Subjects, the Lords and Commons in Parliament Assembled, finding the stores of Arms and Ammunition in the Tower of London much diminished, And that the necessitie of Supplies for Your Majesties Kingdom of Ireland (for which they have been issued from thence) daily increaseth, And that the occasion for which the Magazin was placed at Hull is now taken away, And considering it will be

(2)

kept here with leffe charge and more fafety, and transported hence with much more convenience for the service of the

Kingdom of Ireland;

They therefore humbly pray, That Your Majestie will be graciously pleased to give leave that the said Arms, Cannon, and Ammunition, now in Magazin at Hull, may be removed to the Tower of London, according as shall be directed by both Your Houses of Parliament.

And whereas fix Priests, now in Newgate, are condemned to die, and by Your

Majestic have been reprived;

They humbly pray Your Majestie to be pleased, that the said Reprive may be taken off, and the said Priests executed according to Law.

His

the Magazia was paced at the lateraken away, And confidering is well and

at a bu bach as

creelein. And that ul co.

### **全主会主命主命主命主会主主**

His Majesties Answer to the aforesaid Petition.

**Exerce** cather expected (and have bone fo long) that you should have given Us an Accompt Why a Garison hath been placed in Due Town of Hull, with out Dur consent, and Souldiers billeted there against Law, and expresse abords of the Petition of Right, then to be moved (for the as botomy of a needleffe charge you have put on your felves) to give Our consent for the Removall of Dur Pagazin and Dunition (Dur own proper goods) won fuch generall Reafons as indeed give no fatisfaction to Dur Judgement, And lince re have made the buffs nelle Hall

nelle of Hull your Argument, we would gladly be informed, nally Dur own Inclination (on the ges nerall Rumour of the Delignes of Dapids in the Northern parts) was not thought sufficient ground for Us to put a Person of Honour, Fortune, and unblemished Reputation, into a Town and Fort of Dur own, where Dur own Pagazin tay, and yet the fame Rumour be Marrant enough for you to come entethe fame Town and Fortwith out Dur coulent) to the hairs of Sit John Hotham, with a power un agreeable to the Law of the Land, of the Liberty of the Dubject: Ans yet of this, in point of 1Right or 1821 bliedge (for fure we are not with out Priviledge too) we have not all this while complained. And being confident that that place (whatfor ever disconcle there is of publique of pubate instructions to the contraup) shall be speedily given by, if use Chall

thail require it, we thatbe contented to dispose Dur Dunision there (as we have done in other places) for the publique cale and benefit wat ppen particular novice need the finde convenient; though we cannot think it fit, or confent that the whole Magazin lie removed toger ther; but thhere par thall agree up on fuch proportions as that befrein necessary for any particular service, nee that ligne they marrants as ligned for tillter or Leigher, pour haor mell the conversator will be easic and conforment from the pla they are now indicate whem will be you. That if the fleatuare forgotal from the Papific at home of offor reign Apprelie ands metenben leems Grange that you make no provision of Arms and Dunition for defence of this issue then leep to carry any monate deres:

(6)

hence, without some concle taken for supply, especially if pe cemens bet your nigagement to Due Sirots Audients for that proportion of Arms which as contained in pour Treaty we speak not this, as not chinking the fembing of Remis to Scorland very necessary, tyre inclusion the way of the sprovilett stor pull know what great quantities we have alligned out of Dur severall ditores, robiet pitti disectifical noi direct of looking to the 99 again at coult, as it was undertaken bo tinitacity by fowar felly and (to lay normost immerithenpysio pour ning tive i Omo goods people loss that charged and leave at to the who ace the proper Didner of it, still more a and the superior of the superior have foundation in this point's an that he voinst, as he have done in the butineds of the Militar Lend this essage our of Contributions Denice, Cere

(87)

Ceremony, relolving to be pone own Carvers at late, for we must tell you, if any Accompt or Dinection shall bemade or given suchis Patter, without Our Conson we Approbation, we shall esteem it as an Act of Asolence against As, and declare it to all the morio, as the greatest violation of Our Right, and breach of Our Privile oge.

Concerning the fir Priests condenued. Tis true, they were repriesed by Dar warrant, being me
formed that they were (by some restraint) disabled to take the benefit
of Dur somer Proclamation since
that we have issued one mother for
the due execution of the Anna
against Papills, and have most solenning promised. An the morning
thing, deverted pardon sing Priest (with
our your consent) which shall be sound
guilty by Law, desiring to banish these
pading heretouth sent a marrant
to that purpose, it (upon some

chargins) pe do not dilapprobe thereof. But if you think the erecution of these persons so deep necessary to the great and pious work of Reformation, we refer it whole up to you, declaring hereby, That upon such your resolution signified to the Pinisters of Justice, Dur warrant for their Repriede is determined, anothe Law to have the course.

Amonow let als alk you (for use are willing to hal band time, and to offpatch as much as may be under one Addage. God knows, the offractions of this kingdom wants appelent remedy) will there never be a time to offer to, as well as to after of als a use will propose no most particulars to you, having no lick to please 4 to be understood by you. Lake your own time for high concerns. Due particular. But be fuce we have an early speedy ears of the partique (that is) of the onely cult

(4)

cule librich preferbes the Publique The Law of the Land, Presente the Dignitic and rederence due to that. Ewas well fato in a speech made by a private person, but published by Dider of the Houle of Commons, this Parliament : The Law is that It was which puts a difference betwier Good and Evill, betwixt Just and Unjust, if you take away the Law all things will fall into a Confusion, every man will become a Law to himfelf, which in the deprayed Strafford. condition of humans Nature, multured produce many great Engrinities, Lult will become a Law, and Envy will; become a Law, Coveroushelfe and Ambition will become Laws, and what Dictates what Decisions such Laws will produce may cafily be difterned so fato that Gentleman, and much more, here Well in Defence of the Lawy and a gainst Arbitrary power, Tis worth looking over and confidering. And if the most zealous Defence of true Protestant Profession, a the most refolloto

partof Speech a gainst the Earle of

(10) folived protection of the Kalb, bet most necessary Duty of a Prin Distance and Misunderstand can be long continued bettert T we having often and earnestly b clared them to be the chiefest D fires of Dur Soul, and the end and rule of all Dur Actions. For Ireland, was have sufficiently and (noe hope) fatilfactority expect fed to all Dur good Subjects, Our hearty sense of that sad butinesse in Dur severall Dellages in that Argument; but especially in Dur las of the eighth of this Moneth, concerning Dur Resolution for tha Dervice; for the speedy, Honoura ble, and full performance whereof me conjure pou to peeld all some politile Allilance and timodra prefent Robice Size to some FINIS. Paper de la constitue de complete de la complete de oscial

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M xceeding Joyfull Newes

### IRELAND

The Victorious Proceedings of the Protestants in the Neweries, and in the North parts of Ireland, From the 11. of Aprill, so this present, 1642.

SHEWING.

In a most true, and Real Relation, the manner of three Glorious and Renowned Battels, fought by these Worthy Pillars of the Protestant Religion; following.

The first, by the Lord President of Munster, in the North parts of Fieland, neere Doune, April the 11. 1642.

The fecond, by these two Worthy Commanders of our Army, Sis Richard Greenvill and Six Charles Costs, in the Newvier, April, the 13. 1642.

The third, by the Noble and Heroick Champion, Captains Marro, Aprill 14. Lacely fet forth out of Hollows, Landon, with 180. Men.

Brought over by the hill Pad, April 18, 1642.

thy Gentleman in London, and said in the Honomable House of COMMONS.

It is Ordered, That this before the Princed.

Hen. Elfonge, Cleric, Parl, D. Com.

London, Printed for J. H. 1643.

S-WEND



# Exceeding Joyfull Newes

## IRELAND.

The Victorious Proceedings of the Proveflants in the Newtons, and in the Lorth parts of Irola Line inc. 11. of April, to this prelent, 1512.

SHEWING

In a most true, and Real Kelation, the manner of three Gloriens and Renowned Barrels, feach by their Wonby Pillers of the Procedent Religion; following.

The first by the Level President of Manifer, in the North parts of I dank, were Dones, Aprill the 11, 1842.

The lecond, by reader to Worky Commanders of our Acmy, Six Richard Green and Six Charles Cone, in the Newerles, April, 222, 1642.

The third by the Noble of Herenck Champion, Captaine CHarre, Aprill 14. Esta for four on at Holberne, ... Low .. Will 1400. Men.

Brought on by thold Rull. April 18. 1542.

Likewish the Com of a Large fent from Ireland, to a work the Gent was n Landar and residin the Honourable House

L's Order ! Int this be forthwith Printed.

He Lynge, Cleric, Parl, D. Com.

Le .. P red for J. H. 1643.



houres; and harb flaine 1500 of Tend Month and Land Brown ander Add A mande May Mewife wonne the firong Calle of Carnon leaving a flrong Garrison on the farme.



Incomy dated butt, I whateh the wone abeing all the proceedings of which parted in the proceedings of the Aprilly that the free from Aprilly that the free from our strings.

interpolation randated apaid, the portoffe full interpolation of the process of the partie with the Rebels in the Neuthopanos of the land, had a realized by the period of the period of

AZ

West



It is credibly reported, that he with 700 men, both fought against 2000 of the Bebels, the light lasting for the space of five hours, and hath slaine 1300 of them, and tooke sourescore prisoners, some being Commanders of great Note, and thath likewise wonne the strong Castle of Carnow, leaving a strong Garrison in the same.

After this, he marched to his owne Quarters againe, and doth intend very fuddenty to fet forth, to fcoure those parts

sessore and its price

But upon the 13. day of April was a joy full day with us, when the Earle of Orange with 500 Foote and 100 horfe, gave Battle against two thousand Rebels, neare to the Catylof Foughill, who had entrenelled themselves very strongly; and after a bloody Battle, burnt them out of their Quarters, they retreating backs with the offe of 800 men, leaving great store of good Pillage behind them, of out side were flaine not above to at the most, all Common Souldiers.

2. or. 3. value of Shot, withdrew himselfein-

vill

will Simontes Cale, and Captains M m, let forth with 1000, men from our City, and marched towards the Newerts, where they had Battle given them immediately by 12000 Rebels, but they were relifted most valuantly by them againe, to that a long and tedious Battle and infue, Captaine Marte bringing up the Reare gave fire to thicke upon them, that in the first incounter were slain of the Rebels 300, our men feeing them fall thicke before them were mightyly encouraged, fo that they most putlantly fent the dreadfull Bullets amongst them, so that by that meanes the Rebels retreated backe for the space of halfe a Mile, our men partiting them very close, flew 200 of them in theire retreat whereupon the Rebels inflantly prelented themelves in a faire Battalia Order, to that there did begin another hot Skirmish for the space of foure houses, where there were llain of the Rebels soo more, of our fine thece score, the Battle then ending the Rebels retreated backs leaving great flore of Pills behind them

Then Captaine Morre, with the contento? Sie Richard Greenvill, and St. Charles Conte.



erew out 1000 men from the maine Bod taking with him foure pieces of Ordnanc and upon the 14 of this prefent Money Marched towards Wallen Calle for distant from the Army, where he gave the fuddaine allault, and beate downers a wall of the Callle which put the Rebe to a great perplexity, neverthelesse they will the belt Power and Strength they had Bartell to him, and after the Ipaca of hi houres fight, they lounded a Parley Capital Marie frewing himselfe in the Front, they firing of him lone time to prep leves for Barrell, but he ammediately can the Drums to beat up and mounted hance against them, to that after to to prepare themselves for Battell, h distely caused the Daums to beaten mounted his Ordnance again there ter some time he attained the fa to the Sword that was therein do A Our Army is entred in the Newgries I. them another Battell very haddenly a bridge Then Captaine districts in bed mon

Then Captaine distribution in the Court

could not have their best fort bither and their best of the country of the countr

Maller John Hawkredge,

Posts, and having good Newes, it

The last Saturday the Lord More and Sir Henry Taleburge labyed out of the Towne, and fell upon the Enemies, and drove them out of their Trenches, and raifd their Siege, slew about 350 of their men, and tooke many of their chiese Officers and tabe tenered themselves bravely, and tooke 150 of their Muskets and a Field full of Pikes were averaged of our Captaines come by Land, so that this Newes is true.

Vpon Munday our Borces went out, 4000 foote and 500 Horse, they are already within five myles of Treday b. by the way; Lievitmant Colonell Reade came into our men, and submitted, if he had not done it he



could not have fled: he is fent hit how get good live of Corne out of Countrey, which will keepe the price from rifing. Our men are not exactled home t wecke, pray GOD keepe them fate: Philimy Oneale was in the Battle. faine to flye; and that was not start Posts, and having good Newsles i sold our windiwe and Sir Her brein standident moves the Towne, to and tell upon the lingities, and drove them out their Siege, les abott avoir inter inter and tooks ma themelves havely, and deterf the her Musker of his chief the Breaking of our Cartaines come by I and, to that this Newes is true Vpen Munday on Line west-out, 4000 loote and see Hole, they are alreed within five myles or 1. of the nave lieve terant Colonell Local tune into our reconant dubmitted, the lad not done in le bluos

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# NEWES

FROM

### BLACK-HEATH

CONCERNING

The meeting of the Kentish men upon the nine and twentieth of Aprill, about some great and weighty Affairs, now in Agitation.

With many other Passages worthy of Note

Whereunto is added.

More Newes from Yorke, brought to London
Aprill the 20. concerning fome Passages which
happened there on the 16. of Aprill, 1642.

both Houses of Parliament, concerning the Kings late Message.

LONDON:

Printed for Henrie Andrews, 164 2.



# NEWES

FOR OM

### BLACK HEATH

COMCERNING

The meeting of the Kenth man apon the nine and twentiers of Aprill, about lone great

With many other Palifers worthy of Note

Whereuno i. edded.

More Newes from Torke, brought to London
Aprill the 20. concerning for Passes which
happened there on the 16. of April, 1642.

As also the severall Votes and Resolutions of both Houses of Parisment, concerning the Kings late Message.

LONDON.

Printed for Hanrie Andrews.

niz about 9. of took athe M.

At the farthest, MO A this meeting But to what intent, this meeting should be well by them concerning a Petition of their which is to be accompanied by them to the homourable House of Parliament, there to be delivered.

Likewif they had divers others fuch

Ponc Manday last, bell to ing the 18 day of 16 day two in the long test less the long test less the long the long test less the less

Name; Manach Grap; the uther Manicholas Robinson: meeting at Black!
Heath, fall ing onto Discourde of the fall fairs of the faid County of KENT,

A 2





amongst other Passages, they spake of some great Multirudes that were no meet at the said Black-Heath in the County of Kent, on the 29. Day of a prise, about 9. of the clock in the morning, next ensuing, about 9 of the clock at the furthest.

But to what intent, this meeting should be is not as yet known. It was supposed by them, concerning a Petition of their swhich is to be accompanied by them to the honourable House of Parliament, there to be delivered.

Likewis they had divers others such like Considerations, concerning some particular matters of high consequence in the said Perition. As concerning a speedy remedy, that might be taken for the surher reliefe of our distressed brethen in Ireland, and for all other such like necessities as may be for the good and profitable benefit of this whole Kingdome Pattern : no midest exhaust

Handslip amon all I bid yeds, oninghe for the faid Councy of RENT.

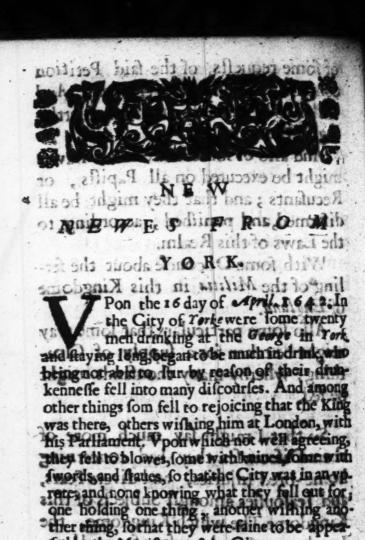
of some requests, of the said Petition concerning Church Coder to be taken from the Coder to be t

With some Discourse about the setling of the Militia in this Kingdome of England De 20 v. ber of no P

Also some particulars that some way might beitaken for a supply of Cloathing witherby many chontands might be felled. Selection with the selection of the selec

their Discouries they had concerning home bred injuries, and divers fears, and Jeslouises amongst Subjects of this Kingdome. The which Kingdome, the Lord protest and prosper from all perils and dangers that shall come hereafter.





Lord protection and for the thall come here-

NEW

### DECLARATION

both Honfes of Pathament concerning the Kings

Both Houses of Parliament, concerning the establishing of Church Govern ment, throughout the whole Kingdome

is ment, is not only an oblituelt on but niety be a define. He Lords and Commons do delate, That they intend a doe and necessary Reformation of the Government and Liturgie of the Church, and to take away nothing in the one of the other, but what shall be evil and justly offentive, oracles landecoffery and burthenfame "And for the better effecting therof, speedily to have consultation with Godly and Learned Divines. And because this will never of it fell attain the end fought therein, they will therfore use their utmost endeavors to e-Stablish Larned and Preaching Ministers, with good and fufficient maintenance chroughout the whole Kingdome, wherin many dark Corners are miferably destinine of the means of Salvation, and many poor Ministers want necessary are enemies to the peace of this K nedon Collaypiq to be well-character selection in solution in

SINIS



Ireland.



The feverall Votes and Reforming to Kings fine Message.

That this House thall infill upon their former Try occasion withing the Military and men and m

That the Kings absence to far remote from his Parliament, is not only an obstruction, but may be a defintion to the affairs of Jelandan shoul of

That when the Lords and Commons in Barliament, which is the appream Coult of Judicature in the
Kingdom, that declare what the Liws of the Land is
to have this not only questioned and controverted but
y contradicted, and a Commond that is should not be a
beyodis a high beach of the priviledge of Parliment.

That a Committee shall be appointed bytthis House of the Lordes, to enquire where this Message was framed.

The That shole perfore that advite his Maiety to able to be from the Parliament, are enemied to the peace of this Kingdone, applicably to be impeded to be farepowers of the Rebellion in tretand.

That those that advised his Majelly to this Meffage, are enemies to the peace of this Kingdome, and july so be impered to be involvers of the Rebellion in Ireland.

FINIS





## GODS HOUSE

OR

# THE HOVSE OF PRAYER,

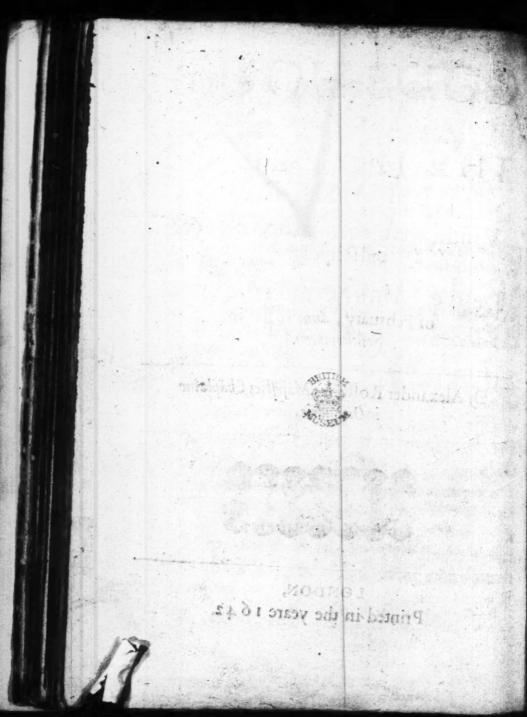
Vindicated from prophanenesse and sacriledge.

Delivered in a Sermon the 24.day of February, Anno 1641. in Southampton.

By Alexander Rosse, his Majesties Chaplaine in Ordinarie.



Printed in the yeare 1642





#### To the Orthodoxe Reader.

Ood Reader, it was the least of my thoughts to publish this Sermon in print, but that now I am forced partly by the follicitation of my friends, and partly by the flanderous speeches of

some new upstart Sectaries in this Towne, whose unreverent gesture in the Church, disesteeme of Church prayers, and disgracefull speeches against the outward splendour of Gods house, gave mee occasion to Preach it; and now their ignorant and malicious censures thereof have necessitated me to publish it. One calls it a pernicious Sermon, another sayes it was sit to be preached at Rome, a third, that it is false doctrine. I have preached many hundred Sermons in this Towne, I have spent



To the Reader.

governed Corporation, I have studied Divinitie these thirty sixe yeares, and till now I never knew that I delivered erroneous doctrine; but perhaps I may bee blind in my owne cause, therefore I have exposed this Sermon to the publicke view, that if there be any passage in it heterodox, I may (being convinced by the judicious and learned Reader) recant and retract, if there bee none, that my credit may be vindicated from the censorious clamours of such ignorant criticks.



seches against the outward

Gods Joals, gaverneed coation to Francisco de now the second care mere francisme to publiffa it. One calls it a persional sermon, and her layes it was fit to be product of francisme, a third, that it is raile doctrine.

Landred Sermons in the Francisco Carrons francisco de persional francisco Carrons in the Francisco Ca



#### MATH. 21.13.

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on

It is written, my house shall be called the house of prayer, but you have made it a den of theeves.

He first part of the text is written in Ifaiah, Ifaiah 56.7.

I will make them joyfull in mine house of prayer: and my house shall be called an house of prayer for all people. The second part is written in Ieremie; Is this house, which is called by my Name, become Ieremie 7. a den of robbers in your eyes? It is written then, and that is more then a bare tradition. And if hee that is the God of truth, and Lord of the house, is content to backe his fayings with a Scriptum eft, why should his pretended Vicar obtrude his owne dictates upon the Church without seripeum eff, or warrant of Gods word, as though his aut of ion, or bare word were sufficient. 2. My house, God then wants not a house. 3. Shall bee called, It is not then nameleffe: men build houses, and call them by their names, shall not God have the same libertie : 4.S. Marke faith, shall be called of all Nations; his Churches then in England shall, and should be called houses of prayer, as well as the Temple of Ierusalem. 5. S. Luke saith, My house is the house of prayer, it is not then nicknamed, for as it is called; fo it is indeed, the house of prayer. 6. The house of prayer, and good reason for it; By prayer it was dedicated. -fill

cated, for prayer it was built and confecrated, from prayer it is denominated, and our prayers in it are heard and accepted, hee that heareth prayer in every place, will not thut his eares when we pray to him in this place. If the prayer of Ionas was heard, when he faid, he would looke towards the holy Temple, shall pot our prayers be heard, when they are poured out by us in his holy Temple. Hee that heard Mosses on the Sea shore, Eliab in the Desart, Jonas in the Whales belly, Job on the dunghill, Daniel in the Lyons den, the three Children in the fierie fornace, will doubtle ffe heare them that call upon him in his owne house. What place so meete for preferring of Petitions, as the Court of Requests ? and where shall wee honour God better by prayer, then in the place where his honour dwelleth. Gods name is fit to bee invoked in Gods house, himselse hath promised, that his eyes shall bee open, and his eares attent unto the prayer that is made hron.7.15. in this place. For now (faith he) I have chosen and fan-Hified this bouse, that my Name bee there for ever, and my

Therefore solomon in his dedicatorie prayer defires, that when the Land is afflicted with Death, Peftilence, Blafting, Mildew, Caterpillers, or any other calamitie, that God would open his eyes upon, and hearken to the supplications made in this place, that he would heare from his dwelling place in heaven, and forgive. This house then is the house of prayer.

But, &c. this But, is the flye that spoyles the Apothecaries oyntment, and the Colloquintida that marries the pottage. You, that is, covetous Priests, captious Scribes, and hypocritical Pharisees, who indeed are painted sepulchers, whited walls, whose religion con-

eyes, and my heart shall beethere perpetually.

Chron.6.

fifts in large Phylacteries, broad fringes, long prayers. which devoure Widowes houses, the outside of whose vessels are pure and washed, within full of filth and corruption, under sheepes skins are ravenous wolves: But fronti nulla fides, trust not outsides, all is not gold that glisters. Malice, pride, selfe-conceipts are never more dangerous, then when shrowded with Pharifaicall puritie. These were called in Greeke appendien, in Hebrew Paratzim, that is Separatists, for other men they counted prophane, Gam baerets, people of the earth, but themselves the onely holy men in the Land, With others they would not converse for feare of defilement; therefore the proud Pharifee thanked God, that hee was not as other men, nor like that Publican, who notwithstanding went home justified: It is easily feene of what religion these Pharisees were, and their avaritious Priests, they made no more reckoning of the Temple, then of a stable, a sheepfold, a pigeon house, a counting roome, for else what did oxen and sheepe, pigeons and money changers doe there? what is that house built for men, or for beasts ? for Ishovah, or for Mercurie ? Thus you fee the qualitie of the perfons reproved. But what have they done that they must be lashed? they have not pulled downe the Temple and burned it, as the Chaldeans did : nor have they robbed it of its treasures, as Pompey and Crassus did? Nor have they fo grofly prophaned it as Antiochus and Caligula did: nor have they carried away the Cherubims, the Arke and propitiatorie, the golden Candlefticks, the Altars, and lavers, nor any other ornaments and utenfils of it; as fome furious Pharifees of this age have done in some places, where they have pulled downe Chancels, defaced Cathedrals, fold away Organs,

Organs, Bells, Challices, and the very lead of the Churches, giving them a warmer cover of thatch, ufing them as that prophane Emperour used Jupiters and Æ [culapius images, from the one pulling away his golden beard, faying, the gods must alwayes looke young, and from the other his golden cloake, affirming that a frize coat would keepe him warmer. Surely the Jewish Pharisees did not goe so fa re in this impiety. therefore they were onely whipped with cords; But those Christian Pharisees that have layd violent hands upon the houses of God, have beene partly in themfelves, and partly in their posteritie whipped with Scorpions. Now though the Ienes did not pull downe nor carry away, yet they did prophane that holy place, by making it a den of theeves. Was not now Bethel become Bethaven, the house of God, the house of iniquitie? Dens and Caves sometimes have beene Mansion places for good men; David, Daniel, Elijah, the Prophets in Achabs dayes, and many more of whom the world was not worthy, dwelt in dens and caves of the earth; But the Temple is not made a den for fuch men, but for theeves, and the worst fort of theeves, not med and fecret theeves, but Approx open robbers, robbing God of his honour, the people of their money, and the Temple of its holinesse. But I have held you too long in the outward portch, let us now enter into the Temple, and view first the use, secondly the abuse of it. As it is a house of prayer, that's theuse, but as it is a den of theeves, that is the abuse of it. In handling the Vse, confider first the generall name, anhouse; 2.the particular name, a Temple; 3. The possessor, God. 4. The end, Prayer. In handling of which, I defire not onely your patience, but also your charitable constructions, for let the

the flowers be never so wholsome, yet Spiders will fucke thence nothing but poylon, and some are so uncharitably and superciliously censorious, that what relisheth not in the palat is accounted erroneous, but these are of the ignoranter fort, therefore the lesse to be regarded, for ignorance will still bee an enemie to

knowledge.

1. A house to distinguish it from the Tabernacle which properly was a moving Tent or Pavillion, but no house. 2. A house in respect of habitation, for the Lord hath chosen Sien to bee an habitation for himselfe. This shall be my rest for ever, here will I dwell &c. Pla. 132. Secondly it's called the Temple, a mendo, because God 14. favourably lookes on it, and defends it . or a consemplando, for here men should with reverence contemplate on the greatnesse and goodnesse of God. Templum, was properly the heaven, as it was quartered out by the Sooth-fayers staffe; a fit tearme for Gods house, which is our heaven upon earth, for God dwells there, his presence makes heaven; And these divine exercises of preaching, praying, and praising of God, makes it heavenly; Here allo we have the dew of heaven in Baptisme, and in the Eucharist, the bread of Life that came downe from heaven. And fo the King of Babel is to be under. Ifav 14. flood, when he faith he will climb up unto heaven, and 12,13: place his Throne among the starres; hee meanes the Temple of Ierufalem, and the Doctors of the Ienes, in Luk.18. Grecke it is called for, facred or holy. Two men went up into the Temple to pray in Greeke, in rd istor, into the holy house to pray, by which it is diflinguished from other houses, which in Scripture were never called sies, boly houses. Neither was it ever knowne that edes faces, among the Latines fignified an ordinary house, but still a Church or Chappell being

ing holy. I. In respect of God who ownes in for our

God is holy. 2. Of the worthip done in it, which is an holy worthip. 3. Of the Ministers which serve in it. who are ispile, holy men. 4. Of the Sacraments admit nistred in it, for they are holy ordinances. 5. Of the Angels and Saints who frequent it, for they are an how ly affembly; was God then mistaken when hee bid Morfes pull off his shooes, &c. for the ground whereon he stood was holy ground? Or did the Scripture erre when still it calls the house of God the Sanctuarie or holy Temple. Surely if the Temple was holy, that contained the shadows of good things to come: Much more holy are our Churches, in which wee injoy the fubstance of things already come : it is therfore strange divinitie to account your houses as holy as the Church, and yet I hold no inherent holinesse in either. Surely S. Paul knew that the Church was holier then other other houses, for he reproves the Corinshians for cating and drinking in the Church; what (faith he) have you no housesto eat in ! despise you the Church of God > Therefore P. Martyr, a learned and reverend member of the reformed Church, reproves sharply the abuse of walking, idle talking, bargaining, or irreverent gesture in the Church, and reproves those Ministers that keepe not fast the Church doores, when there is no divine Service: As there is a time, fo there is a place for every thing. Againe, in Hebrew the Temple is called Heikell, from lakell to prevaile. For the Church is Palaftra, a

F. 3. Confider the possessour or owner of this house, God, in the pronoune my, it is his by the right of donation. David and Solomon bestowed this house on God, they

by his Word, then he prevailes with us.

wreftling place, when we wreftle here with God by prayer we prevaile with him, when he wreftles with us

Exod.3.5.

I. Cor. 11.22.



(7)

they could not without facriledge take it agains from God, Our religious forefathers bestowed our Churches on Christ, and I hope their Children will not prove so degenerate and irreligious, as to take them away from Christ, except they will doe as Ananias and Saphira, and then they shall be rewarded as they were. 2. His house by the right of dedication, it was dedicated to God thrice; 1. By Soloman the 10. of September, the Sunbeing in the autumne Equinoctiall. 2. When it was rebuilt after the captivitie in the beginning of March, the Sun being in the vernall Equinoctiall. 3. When it was prophaned by Antroches Epiphanes. Then Jud, Machabem dedicated it againe about the as of Decemb. the Sun being in the Winter folftieic, the feast of which dedication was honoured by Christs owne presence, Iohn 10. and as the Temple, fo our Churches are dedicated too. That is, appropriated, confecrated, and fanctified by prayer, and invocation of Gods name, fo that what is fanctified is his and must not be prophaned. 3. It is his house in respect of the manifestation of his presence more then, then elfe-where, for not onely was he feene thus in shadows and representations, but his voyce was heard also from off the Mercy icat, that was upon the Numb 7. Arke of the testimony from betweene the two Cheru. 89 bims, Even fo Christs voyce is more heard, and his graces more seene in the Word and Sacraments within our Churches then any where elfe. Whereshould the King be more feend and heard then in his owne house? 4. It's his house by inhabitation, for though all our houses be his because the carth is the Lords, and all that therein is, yet this house is more specially his , for though he dwells every where in his generall providence, yet here he dwels more particularly in his fpeciall favours, thereforewe may fay of our Churches,

(8)

what laceb fayd of Bethel his Church then the Lord is here and weeknew it not. How terrible is this place? this can be no other then the house of God, &c. the Tabernacle in Hebrew was Hammisken, a dwelling place. andin Greeke, a Church is called rads, mapa ro errains es ail a riv Beby, because God dwels in it. Therefore 25am 75. Nathan from God tells David, that he shall build him an house to dwell in, for before God had no settled aboad, nor did dwell in any house from the time he brought the childrein of Ifrael out of Egypt, but wal. ked in a tent. Againe, if the Church be his house, wee must not be so base minded, as to thinke a barne or stable good enough for him; Barnes and Cables are for threshers and hostlers, not for him whom the heaven of heavens cannot containe. The high and loftie one that inhabiteth Eternitie, ought to be firted with a bouse in some fort, answerable to the greatnesse of his M iestie : Of this mind was Solomon, when he sayd, the house which I build is great, for great is our God aboue all Gods, except it be in perfecution and cases of necessity, for then we must serve God, where we can even in cryptis subterraneall caves with the primitive Christians: but in the times of peace and plentie, our Churches should be Basilica, as they were called antiently, kingly places, fet for the King of Kings to dwell in, and they fhoulde be organia, as they were wont to be called. that is comelie and decent places, both in refpect of the structure without, and of the behaviour of the congregation within. I need not tell you, that parents expect from their children, masters from their fervants, Kings from their Subjects are vetent and decent behaviour, and is not the Lord of this house a Father, a master, a King and we his children, servants, subjects: If then hee be our Lord, where is his reverence? if our Father.

2 Chron.

2.5.

1 bid.

Father, where is his feare? The Lord will have his Sabbaths hallowed, and his San auarie reverenced, Lev. 19. 30. For, faith he, I am the Lord, and this is the Lords house; called therefore of old xugiani; for hee bath fome things peculiar to himfelfe, as his owne Day, his owne Feast, his owne Table, his owne People, his owne House. So then there is the Lords day, the Lords table the Lords Supper, the Lords people, and the Lords house. Shall then the Lords people in the Lords house, when the Lord speakes to them in his Word, or they to him in their prayers, or when be appeares to them in in his holy Sacraments, behave themselves irreverently. unmannerly vindecently, in his prefence, and that under pretence of avoyding superstition? Dum vitam stubivitia de. This is to run from one extreame to a worleger fume in flammam. And as you fay, out of the frying pan into the fire. Religion indeed is crucified, as Christ was between two theeves, viz. Superfliction and irreverence, which is a spice of Atheisme; and truly of the two extreames, irreverence is the worft; for superstition is like the Gyant of Gath, with fix fingers and fixe toes on each hand and foot having more then is required . But Religion without reverence and outward decencie, is like Adonibezec, without fingers and toes, peccant in the defect, which is worse then in the excesse. In the putest times of the primitive Church, there were Offiarij doore-keepers to debarre from entring the Church obstinate Hereticks, Idolaters, prophane livers, 60,

Lastly, seeing the Church is the house of our Father, we should delight to be often in it. David was glad when they said to him, we will goe up unto the house of the Lord. He envies the happinesse of the swallow and sparrow, that make their ness in the Lords alcars; hee had rather be a doore keeper in the Lords house, then to

dwell in the tents of Kedar. One thing, faith he have! defired of the Lord, that I may dwell in the house of the Lord, all the dayes of my life, to behold the faire beauty of the Lord, and to visit his holy Temple. See whatei tles he gives to the Temple, faire, beauty, holineffe, and fometimes the beauty of holinesse. Indeed holinesse be comes his house for ever, and so doth beauty too; For as the Temple was the type of Christs body, which hee himselfe calls a Temple, and in which dwelt both beauty and holineffe, fo our Churches are types of that celestiall temple above the new Jerusalem : Now there is alwayes a correspondencie between the type and antitype; our Temples then should be beautifull to put us in mind of and to elevate our affections to that beautie which is in heaven. Therefore the antient counfell of Gangea, held in the purer times of the Church abour 324, yeares after Christ, pronounced Anathema against Euftachius and his adherents, who held that Churches should be neglected, and publick meetings in them left off, and that there should be no other Churches, but mens private houles, and no other meetings but conventicles ; Si quis docet domum Dei contemprabilem effe, 4 conventus qui in ca aguntur anathema fit; It were a shame if we should not maintaine his house, who maintaines all our houses. Can we beautifie our owne houses, seele them with Cedar, and paint them with Vermilion, and fuffer Gods house to lyewaste? David was of another mind, who would not fuffer his eye-lids to flumber, nor give any rest unto the temples of his head untill he had found out a place for the temple of the Lord, an habitation &c. There were a fort of hereticks about the years of Christ 1126, who would have all Churches demolished as being needlesse structures, for God dwells not in temples made with hands. I doubt me the foules of thefe

Can.5.

Pal.132.3.

(11)

thefe hereticks by a pythagoricall transanimation, are entred unto the bodyes of fome moderne zelots, who in some places thought that Religion could not bee fufficiently reformed, except Cathedrals had been defaced, and the Queeres pull'd downe, fo that in some places of Sculand are to bee icen, the miserable ruines of goodly fabricks. Amongst the primative Christians Temples were called Martyria, either because they were built in the places where Martyrs suffered, or because the bones of the Martyts were kept there. or because they were dedicated to the the memory of the Marryrs. But now in another sence many magnificent piles may be called Marigria, for in a manner they have fuffred Mirryrdome, being defaced and ruinate, torne and maimed in their chiefe parts, and facrilegiously robbed of their neceffary utenfils. Shall not the blind Papifts that built them, rise up in judgement against those that spoyled them? Nay, shall not the very Gentiles condemne them, who spared no labour and cost to erect proud and magnificent Temples to their Idoll Gods? witnesse Jupiters temple in the Capitoll; Apollo's temple at Delphos, Diano's temple (the feverith wonder of the world ) at Epbefus, and many thousands more. One city of Rome could reckon 300. faire Temples in Augustus Cafars time. Maxima tercensum tosam delubra per urbem. I Vig. could tell you that the Egyptians spared no cost in building Temples even to Snakes and Crocodiles. You'l fay they were mad, and I lay fo too, But if it was madneffe to erect Temples to faile gods, it's far greater madneffe to deftroy the Temples of the true God. I can tell you fad ftories of those who have either robbed or destroyed even idolatrous Temples. Of Cambiferthat spoyled the Temples of Egypt, of Xerxes and Brennus, who robbed Japhers and Apollo's temples, of the stolne gold of Tholonfa, Of Pompey, Craffus, and others; But if these made fearefull ends that spoyled the Temples of falle gods, furely he that destroyes the Tem-

ples of the true God, God will him destroy. Not to cloy you with multitudes of examples, looke upon the end of Baliba. far the prophaner of the holy veffels. The fearful end of Infian the robber of holy Churches. And to come neerer home. the tragical end of the Conquerours Sons, Richard Rufus, and Henry the fecond, Son to Duke Robert; Looke on thefe, and on all others, who have either facrilegiously or irreverently medled with holy things, and you shall see vengeance purfuing them close at the heeles. Shall Achan for stealing but a garment dedicated to holy use ? And Azariah for but offering to strike the Prophet a holy man, and Vzza for but offering to put to his hand rashly to the Arke, a holy Symboll, be so severely punished? what shall become of those that have pulled downe the houses of God, and rapaciously devoured the Shew-bread, the Priests maintenance, leaving nothing but crums on the Altar, for those that must ferve all the other? But the greatest mischiefe of all is, that Religion is often-times made the cloake to cover facriledge, too holy a garment for fo prophane a monster. Shall religion the beautifull and chaste Daughter of the Almighty, be made a Pander for such hainous impietie? Is Religion and the outward splendour, or prosperitie of the Church fo inconfistent, that they cannot live and dwell together? Is there no avoyding of superstition, but by falling into facriledge! No shunning of Charibdis, but by falling upon Scylle? There is no necessitie why a man that runs from the Imoke, should fall into the flame. Thou that abhorrest Idols, faith the Apostle, doeft thou commit facriledge? Is there not a meane between both : Is he a Physitian that whilst he goes about to cure a ficke man, pillages his house, and strips him naked of all he hath : Sacriledge whilst it cures superstition, it kills Religion, and if facriledge be a remedy against the disease of superstition; I must needs tell you, the remedy is worse then the disease. But how ever sacriledge did pretend refor-

tő 2.33

(13):)

reformation, yet it intended private benefit. Judar preton-ded charitie, when he would have the owners fold, which was (as be conceived ) lavifily wasted upon Ghrift, bur indeed he intended the filling of his owne bag. The Churches wealth hath ever an eye-force o coverous mindes, a morfell that many gape ufter, a fop to favorie, that though Satan enter with it, yet with fully they will fwallow it, it is fweet to the tafte, but birter in the maw. The Crow in the fable greedily swallowed down the Snake, which in stead of nourishing poysoned mind solome tells us there is a fort of bread, that will turne to gravell, and though Quailes to the Ifraclises was fweet meat, yet they were leafoned with lowrelauce, even the wrath of God fell on the wealthieft of them, whilft the fleft was between their ceeths. He that with the Eagle will feate field from the Altar, shall be fure a coale shall fer his nest on fire : and who soever inricheth himselfe with tythes, or the spoyles of the Church, shall find that he hath pur Eagles feathers in his bed, which in time will confine all the reft How many houses, may batnes in lome places have been built with Church fromes? but there the Rone cryes out of the wall and the beame out of the timber : Wee co him that buildeth's Towne with bloud, and credicth a City with iniquiale, the lands that have beene purchased with facille flour money, have proved Meeldame a field of blood which blood hach lighted upon the buyer, or his pollericie. But I will muddle no longer with this fore, it's immedicabile or him? become to invergente and obdinate, that the o'lle of preaching cannot foften by I will leave it therefore to that great and wife Colledge of Physicians now affembled, who if they please, they can care it; and to I hope they will o And how to parter to the talk point; the end why Temptes are built your to bee houses of Prayer, of which an observation or two and to I will endo The house of prayer principally, and the house of preaching,

(14)

31.

ing but by accident. Synagogues are the places where A.11. fer is preached and read every Sabbath day, but the Temple uks. is for prayer. Anne the Propheteffe knew that, who ferred God with fasting and prayer night and day in the Temple. uk. 18. So did the Publican and Pharifee, who went op anto the At 3 17 Temple to pray Soldid Peter and John, who went up at the A3.12. pinth house of prayer; St. Paul praying in the Temple was Ad . 6. in a trance. When the Jewes fought to kill Paul, they found him in the Temple. I never read that those haly men flood without at the Temple doore, whill the Priefts were priv Math. ing within, as our femi-separatists lately started up among the us use to doe. I wonder what president they have for this out of Scripture, that whilst wee are praying within, they fhould fland pracing without, except they learned it of Christs carnall breshren, who stood without; but Christ disclaimes such kindred as stay without. They that come in as the Apostles did, and doe his Fathers will, they bee his brethren. Of old-Christian Churches were called Oratories. from praying , And when the Eunuch of Ethiopia came up to Ierafalem, it was to worship in the Temple, and not to stand without till prayers were done, and then come in to heare a Sermon, as I shewed not long fince upon that place, which words then were traduced by fome, as If I had then spoken against preaching. I will judge charitably of them, I thinke they speake rather out of ignorance then malice, but if out of either, or both, all the hurt I wish them is, that they would be children in malice, and men in understand ing ; leffe ignorance, and more charity, would become them well. But indeed what I faid then, I fay now, that growing, or adoration mentioned there is not hearing of a Sermon, For I never yet read in facred or prophane writer, that her ring is adoration properly, for hearing being the reception of the found is meerely passive; Adoration is the action of the mind, expressed by a submissive gesture of the body,

richer inuncovering of the head, or smilling off the thoog or bending of the knee, bowing of the body, kiffing of the hand, Ge. Now hearing being a partion, adoration an action they are in divers predicaments, therefore hearing is properly a part of Gods worthiplor adviation, though it be the meanes by which we are saught to worthip. I have, and ever will give Preaching its just commendations, yet I will not Idolize it, it shall have a coome in the Temple, though I place it not on the pinacle, lit shall be a tenant there, but an under tenant. The object tenant is prayer, the Lord of the house will not take it well, that the under tenant shall thrust the chiefe tenant out of doores. Where shall prayer dwell, if it hath not roome in the houle of prayer? Am Lan enemy to Preaching, because I prefer prayer to it was St. Paul an enemy to faith and hope, because he preferres charity to them? Let me reade to you this divinitie lesson in the phrase of S. Paul, Now remaine Preaching, Sacraments, Prayer, thefe three, but the greatest of these is Prayer. He that hath but naturall Logick knowes, that the end is more excellent then the meanes, prayer or the worship of God is the finall cause orend of preaching. We preach that you may know how to pray, I will pose these men, as Christ posed the Pharifees. Whether is the gold, or the Temple that fanctifieth the gold the greater; Whether the gift, or the altar that fanctifies the gift; So whether Preaching, or Prayer that fanctifies our preaching be the greater judge you. There is much more efficacie in a short devout prayer, then in a long tedious Sermon, What Sermondid ever open and thut heaven, stop the Sun in his full careere, adde fifteene yeeres to ones life, rayfothe dead, and quench the violence of fire and yet prayers have done all thefe. Mayles was a good Preacher, but by his Sermons he could not prevaile against Amelek, his praying not his preaching got him the victorie. There is a divell whom preaching cannot cast out, but fasting and

prayer can. Preaching may prevaile with men, but praye prevailes with God, and overcomes too. The effect of preaching reaches no further then to the eares of those this be present, but the vertue of prayer extends it felfe, Flora Garamanes & Indes, to the ablent though they were as fa distant from us, as the East is from the West. I doubt tell you, it is not fo much your hearing, nor our preachings, but our praying that must divert Gods judgements from us, and our brethren; its not preaching, but asking, feeking, knoch ing, that shall receive, and find, and open heaven gates to us. I commend you for your often hearing of Sermons God bleffe them to you; but though you heard never to many, and these far-fetched, and decre bought too, yet without prayer you shall not prevaile; and thinke not that your private prayers at home will fuffice, you must joyne with the Congregation ; for if the private prayers of frail and Judah had beene fufficient to divert Gods judgement from them : Samuel, Jehofaphat, and Ezekrab would never have troubled all the people to meet rogether at Verufales. I will thut up all with that faying of the great and holy Pas triarch of Alexandria, in his Apologic to the Emperour Can flanting, where it low timber our our refer to their the topic, over The prayer of the people in the place of prayer is an holy and decent exercife, by which our affections are the more unit red, and God the more easily intreated. In a word, when wee have done preaching to you, and you have given over hearing us a The last anchor that you will say hold on, in your last house, when you are rendring your spirits to him that gave them, will be the prayers of the Minister,

life, ray finitemosols not have the support of the prayers have done ablance rayers have done ablance ablance again the chiral but by his Schale he continued prevaile againft doubt. There is his praying nothing prevailing got him the victoric. There is

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THE REASONS AND MANNER OF THE

## CONVERSION

FRANCIS DE NEVILLE:

FORMERLY

A CAPVCHIN, PREACHER,

The Popes Missionary, and Superiour in fundry Covents of the same OR DER.

A Treatise very usefull for all Christians, and especially for such as are POPISHLYaffected, or not fully fetled in their beliefe; And for the further Confirmation of the FAITHFULL.

Wherein many SECRETS of the ROMISH Clergie, heretofore UNREVEALED, are DISCOVERED.

Dedicated by the Author to the

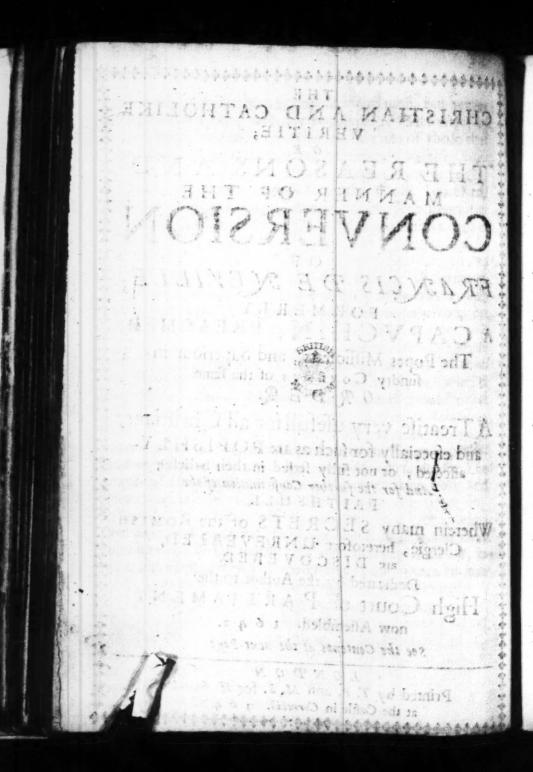
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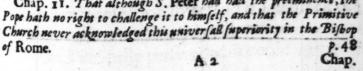




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Most Illastrious Affembly, introd deports

B owe the homage of Service in those places where we first breathed, not where we were conceived, this little Treatise had indeed his conception beyond the Seas, but being

brought into the world in the Land, and in the time of Your Authoritiest is to You it oweth homage, and to whom it is bound to render all the durifull submissions a vasfall oweth to his Lords, and will account it self exceeding glorious, if ye but daign to vouehsate it with your favorable acceptance: for it trusteth, that once being acknowledged for Yours, it will be the more welcome in other places; and your Patronage alone will be a sufficient protection to defend it against all the attempts of its enemies and evill willers and daidw

And I am fully persivaded it could never have



#### THE EPISTLE

obrained a more happy nor Honorable protection in this world; For, that famous Assemblic consisting of the supreme and royall Majesty (as the most worthic Head thereof) of the Illustrious Nobilitie, and the choicest Persons of the whole Kingdom, as the Members of it, there is none in this State, who will not think themselves obliged to receive it savourably, and if it shall passe the Seas to travell through forraigne Countreys, it will questionles) be more regarded, there being no Canton in Europe where the wisdome of this Noble Assemblic is not admired and redoubted, and where all that it avoweth and protecteth; is not highly prized.

which meeters not with some contratients, no verne that is not opposed no prosperity that is not erolled I doubt not but it will find contradictions and obstacles both at bome and abroad; at home, from some ovid Christians, secret enemies of the peace and tranquillitie of this Church and Estate; abroad, from the Engmies of the truth, and every where, from envious and malicious spirits.

But i trust it shall be as the nest of the little Alconvenient the surging billows of the Ocean, and
which though to sod with the wayes, remaineth
still victorious above the floods. Or rather as the
Rocks

#### DEDICATORY.

Rocks which cannot be moved with flormes, but continue firm against all the assaults of winds and

tempelts.

So, I shall let it travell under those favourable hopes with expresse charge to proclaim in all places where it shall passe, the greatnesse of your gloric. While in the meane time, I shall endeavour to shelter my self here from all dangerous stormes under the shadow of your wings, to enjoy the sweetnes of peace and happines which this whole Land expecteth from your wildom, and one who for the glory of God hath sought hither for refuge, (as I) may hope from your bountie.

And there in greater securitie than the Dove that is chased by the Hawks, doth find being once gotten into the holes of the Rock, I shall meditate the rest of my dayes the wonders of the Almighty, and carnestly pray to him, that it would please him to poure out upon their royall Majesties, and their Princely Progenie, upon your most Honorable Persons, and this whole Land, all the heavenly

and cartbly bleffings that can with. Introd bonofteroo

Most Illustrious Affembly,

London than & of The March, 1642.

Tour most humble and servants sat q

FRANCIS DE NEVILLE.





### Authoris Submissio

SAcrofancta & Individua Trinitatis, Catholica & orlithodoxa Ecclesia authoritatis, & omnis sana sinu cera & non praoccupata mentis judicio & censura, hac qua scripta sunt hie subiecta sunto.

# To the Reader. squad yam [28)

Riendly Reader, if you finde any thing faulty and unpolified in this Booke, Know that the English tongue is strange to the Author, to whom newly, and (as it were) miraculously escaped out of Popish perfections and strict imprisonment, Transmittie and many other accommodations were, wanting, requisite for the perfection both of composition and impression: yet nevertheless; if you understand French, the Authors natural language, may supply what is here desections; and if it come against to the Presse, you shall have every thing more exact and perfect, in the meane time, be favourable in all, and especially in some faults occasioned by the Printer; such as are these following.

Errata quadam.

P Age 17. v. 14. Bithops leg. Doctors, p. 43. in Tit. Spirit long. 68.



## HISTORICALL PRELVDE CONCERNING THE AUTHOR.



Hristian and courteous Reader, there is nothing in the world made for it selfe, but all for man, and man for God, who is the last end of all things; and as the members of one body doe ande and serve one another, for the enjoying the priviledges and felicitie their nature is capable of ; fo men, being Members of the same body, whereof Christ is Con 12.

the Head (as St Paul faith ) ought to ferve one another, to bring themsselves to God, who is their last end and ble sednesse. It is that which moved the Apostles to Preach the Gospell through the world, with so great travaile and paines: It is that motive of charitie that moved S Paul, and others, to leave unto us the writings and doctrines which mehave in the Canonicall Books: It is onely this Consideration also that hath engaged mee to undertake this present Treatise, wherein I onely intend to lead and conduct you to God.

If you walke straight to the paths of the true Church and faith, I intreat you in reading this Treatife to give thankes and praises unto God with mee, for the mercies and marvailous deliverances he hath wrought for mee, in bringing me out of darknesse and from the Shadows of death: If you waver and be in doubt of the truth of the way, you will finde here matter to assure and confirme you: And if you be gone astray out. of this way, I hope reading this Discourse, you shall be directed into it Maine; Especially if you be in the Romish Church, it is to you chiefly I peake,



#### An Historicall Prelude

(peake, and for whom I write this, hoping examples will be of grine

pomer than words wish you.

For friendly Reader, I have been a long time oven ac you in the fam blindnesse and doubtings you are in ; and because I was told the it be. hooved mee to beleeve without further enquiry; and have onely the good faish ( as they fay ) of the Colliar , which is to referre himselfe to the faith of his Curate without further examination: I affayed to doe the same, bending my will that way, but so some us I began to have a little judgement, I bada thou and combats in my minde in that blinde oben ener, which I could not fee grounded mon any fure foundation. I had of an poly Swippere, but I was almost swenty yeares old before ? know What is was: I was permitted yea, and recommended to reade and learne. even by beart, Virgil, Cicero, Homer, and Plutareh, all of them? agan & prophane Authors and proper to teach paganisme & the Idolary of the falle gods; no man defiring mee to reade or learnes the holy Scrip. tures, which the holy Ghost left to make us wise unto salvation, and to instruct us in Christianitie and the worship of the true God, as the Alphabet and rudiment of Christians, Is not this a france malies of blindreffe? all a set of a set

All that was fooken to me in matter of faith mas, shar it behoved mee to beleeve without further fearch, and refermy file to the faith of our Teachers. And what? (did f often fay in my felfe) If shofe wh lead us, be blinde or diffemble the truth through perverfemelle, or fora-March 5. ther interests , the blind trading the blind both moulf fall into the ditch; 14. if our Leaders will goe to hell and be damned, I shall then be as the referring my felfe to them: I fam they were but men full of infirmiting and imperfections as others, that their words were words of men subist to decest and lyes; where I did finde nothing sure to settle a firme beliefe, fo that I did conclude in my selfe, that faith being a certain knows bedge and beliefe, it could not be fare but upon a certains and infallible foundation; and fo I concluded there was nothing but the Word of God alone, and not the Word of man that could affere us of true faith, and of the way to fatvation; and that that Word of God being left to us in the holy Scriptures, it was the dutie of every man to fearch and examine, if the faith and doctrine preached were conformable to it, and that no wife and judicious man should refer himselfe to another; every one being to give an account for himfelfe in the day of Gods Judgement, and none received there to warrant and baile another.

This then moved mee to compare the dostrine of faith which was sunghamee, wish that which Jefus Christ did preach; und there I found

#### concerning the Author.

so great difference in many points, that is might be said to be observable another doctrine than that of the Sonne of God. Elapsy was it for man I underflood the Latine, as my Morber tongue; for f was above twentie yeares old, before I durst reade or keepe by mee the Bible in the unlear tongue, under paine of greater Excommunication (said they) then is pronounced against one who should reade a Book of the Black Art; or kill his father or mother, and there is none but the Pope alone lists power to doe is, or can give License; Even so did I obtaine is by thus means (but this by the Way;) They produced indeed for every thing the holy Scripture, but for the most part in a meaning so far different from the truth, that there is no error, herefie, nor dissolutelse, which may not be grounded and maintained in this manner upon and by the book of Scriptures.

I did heare them speake of Traditions, and that we ought to submit our selves to the meaning and judgement of the Church; but when I someto examine the Church, and the infallibilitie of these Traditions, I sound that all mass resolved in the judgement and head of the Pape alone, who being elected and chosen by such humans or rather worldly or value diabolical means, so often deceived in his judgements, so subject to vices and information, see and so meers and of a surround of a surround factories, such as anyte to be that of our faith, there being no place in the holy Scriptore that gives him either right to judge or infallibilities to doe the sames (at I had some more amply, with other things) for hat I did imagine all this other onely are humans invention and decess storing from the meaning than and a refuge for want of the Word of Gad, to maintaine the dolfrine raught in these Church.

Those considerations did over foncibly move me, and the more I proving and continued in the study and meditation of Theologic and holy Writings, also more also did increase the impressions and cammotions they made in my spirit, and though often through formpalous simplicities of indeavoured to constrain my selfe, and banish those doubts & thoughts, according to the Command they yave me, you the truth did appears so she Command they yave me, you the truth did appears so show that you and evident, that I could not but suffect the dollaring of that Church and as those doubts did amileiply within mee, the carbot in and desire to finde out the truth was also augmented.

And also because I doe not remainder to have mee with any learned or judicious mans, even of the Romish Church, which did not make me to see in free Conserves, that they had the sike doubtings, and



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#### An Historicall Prelude

that they did not for sufficient ground in the Word of God for most dr.

m

All those Considerations being come to their maturitie, made may resolve to come with courage and other necessary Circumstances out of the Kingdome of darknesse, where I had lived so many yeares, and give my selfe fully to follow the most holy truth; where I protest and confisse before God and the world, I have found more satisfaction and tranquilitie of minde, than ever I could meet withall so long as I was in the

mans ( but this by the way;

darknesse of ignorance and lyes.

But that I have no sooner taken my pen to give glory and praise to God, to whom it is due, and to edifie the Church; the indisposition of the time past giving me but small hopes of any good fruits from the feel I might have sowed before; moved me to delay even to this time and occasion : Where in the power of darknesse feemesh to be Staken in most Nations of the world; especially, pierie, justice, and truth, being likely to flourish in this Noble Kingdome of England, with greater liberin and splendour than ever, by the misdome and zeale of this incomparable Parliament called by the great prodence of the high and mightie King Charles, and continued to this prefent, I buye fome bopes of more plantifull fruits, and that some may open their eyes more freely to fearth and know the truth, and doe as I have done, as I wish they would doe, Besides, I having been marveilously delivered nor lang since from a bard captivitie of ten moneths, occasioned by the onely treashers and inhamanitie of my younger breshren much abliged so me. But the Rapilly angry at my conversion, contrary to all the oather of fecuritie they fo often made to mee, (my occasions calling me among st them; ) But Gol of his grace having not onely delivered mee, beyond all humans expectation, but also made me the Instrument to bring to the knowledge of bu eruels my owne Keeper, who was of the Jame order wish mee, and the meanes of my deliverance; I have now mare obligation than ever in give glory to Gad, and mish that all men were in the Straight paths of the faith, to give more perfect praifes to God for all his favours.

It is not my intention to treat here amply of all the Contraversies of Religion, an infinite number of grave and moreby Austine absenced done it, more learnedly, exactly and enrionstry, than Leonla, to mhom I remise the curious, and shose who have the leasure and definite be further informed.

But shat which I presend in this listle I reasife inovely briefly to deduce the reasons which have most troubled and we ned my spirit, advertising you, that I shall onely use the Fersions in this Book; which are re-



#### concerning the Author.

crived in the Romifo Church; to wit, the vulgar they attribute to S' lerome for the Latine, and that of the Doctors of Lovaine for the French, to the end the ignorant who know not what the Scripture is, take not occasion to stumble here, and say ( as their custome is ) all is

imposture and deceit.

Godforbid, I should seeke applause or glory of any thing (wee have no good but that which commeth from God; ) but I may say truly I was not accounted ignorant in the Romish Church; for besides the study of Philosophy, and Theologie, and others, wherein I spent many yeares; twas imployed above twelve yeares in Preaching, by expresse Commisfim from the Generall of the whole order of Capuchins, where I was; maby priviledge and especialt Letters from the Congregation of Cardinalls at Rome, I was the Popes Missionary above seven yeares; a favour imparted but to few, for the great and extraordinary power they have, moving jealousie even almost to all the Bishops. And though have been a sinner, full of imperfections, and will not nor cannot gloriste my selfe in any thing before God or men; yet the charges of Superioritie indivers Monasteries, of Deputie in many Provincial Assemblyes, of Confessor in sundry places, of Missionary in many Cantons, where f have been and was actually imployed when I left the Romist Church, evidence sufficiently the opinion and estimation which was had of me in the order I was of; passing with silence the applanse and affection of peoples in many Cities and Countryes, sufficiently knowne to thousands. But to God be the glory and honour, before whom I protest (worthy Reader ) I shall wrice nothing here but the simple truth sincerely, as f thinke and know it, according to the true feeling I have.

Let no unreasonable scrupte, or vaine feare, divert you from reading thu Treatife; for there is no Commandement under beatien, can hinder jon to foebe your falvation, and to fee and enquire if you be in the right . . . . 3 way or not. You will reade willingly, a Comedie, a Roman, a booke of love or songs without scruple Wherefore will you not reads this, that concernes your salvation? If the Pope forbids it, it is because he is interessed; but none ought to be received Judge in his owne cause. Besides, have you never heard that of the Prophet Isaiah, My people are Isai.15. captive, because they are without knowledge; and that of our Sa-

viour, Mat. 22 29. Yee erre, not knowing the Scriptures.

And as I desire nothing but your profit, and Gods glory, so shall you not fee here any affectation of vaine eloquence; but onely strong reasons fet down in so easie a stile, that the most simple may under stand the same; and when you have confidered my dostrine, I am affured you shall finds

Mat. 23. 29.



#### An Historicall Prelude &c.

it Orthodox and truly Catholike, altogether conformable to the in Elvine of Jesus Christ, and his Apostles, which is the enely Catholic

veritie, and the onely intent of this Discourse.

Now I having lived so long time, and converted amongst the Romit Church, and had so many occasions and imployments to perceive all discover all the inventions, subtilises, abuses and decests thereof; I don't not but I shall speak many things unknowne to shose who have not lived amongst them; and many even of those who lives amongst them are ignorant of, and many whereof an infinite multitude of persons, (otherwise of good natures and well bred) take no notice at all, and many things which most menknow sufficiently and deplore, following the souly by a forced necessite; and many things also which divers maliciously dessemble, and desire them not to be divulged.

And if the light of the truth, which I purpose to set downs here, he hartfull to the eyes of any man, questionlesse that will enely be to the bleere-eyed, who have their sight troubled with some malignant he mour; and I am assured where it offendeth one, it will please thirm. Although the Owles, which delight onely in the night and darknesse, cannot indure the light of the pleasant Sunne, which God maketh to shiu upon us; he leaveth not off for that to display his beames upon the earth, whence daily we see he produceth an instinite number of rare and maveilous effects, and none, can deny but that the Owles themselves receive

often much good thereby.

J befeech the great God of light, that the truth which I define to mile may be profitable both to the ficke and the whole, to she eyes well differ fed, and those that are not; and that this little Treatise, which is written for all, may be profitable to all. I beg from my heart, the grace and blessing of God to that end; mishout which, I acknowledge and on Cot. 3. fesse, he who planteth, or he who materesh, is nothing; nor can do men thing. To him therefore who is the Alpha and Omega, the beginning and the end, he all honour and glory. Amen.

merefled servene country of the Proper Haids, My people are capture, before he many for the Proper Haids, My people are capture, because they are with the high of ledge; and the records are view, Mar. 22 as Yer error of knowing the Scripts was burg our of a proper seal Cab of records are stood as full are washing our of a profit, and Cab of records are so that as full are washing our of a profit, and Cab of records are so that as

HT any affections of a discovery to any ordered you for the constant of a many ordered you found for the constant of the const



# CHRISTIAN AND CATHOLIKE

VERITIE.

#### CHAPTER I.

How the Romish (hurch acknowledgeth no other Judge in matters of faith but the Pope.



Ne of the points which ever troubled my folirit most when I was of the Romish Church ('and ought certainly to move every wise and judicious man) is that they make the Pope of Rome alone infallible Judge of that faith which hath been taught & preached to us by Christ and his Apostles; for howsoever they fay and preach often to the simpler fort, that

it is the Church they hold for Judge; yet they contesse that that Church is principally seene in general Councells, and that without the Pope of Rome the Councells neither are nor make up the Church, and have no power, certaintie, nor infallibilitie, but by the Pope alone.

For although all the Bishops, Patriarchs, and Cardinalls, yea, all the Christians of the world were assembled, they make not up (they say) a Church, if the Pope be not present himselfe, or by Deputy; because holding him for head of the Church, they are



members without a head, which cannot make up a body, nor by consequent a Church; and though they were all of one opinion in any point or Article of faith; all will be errour, if the Pope be of a contrary minde; and all that the Pope declares to be or not to be a point of faith, ought to be holden infallible, even though the rest of the Church and Christians be of a different opinion. And this is the common beliefe of the Romish Church, which is to be seene in those Bookes they hold Orthodox, and preached in their publick Sermons: and though I know that many Prelates among them of great learning, and even so many famous Universities grudge mightily thereat; yet to publish or preach the contrary, is declared a matter of Excommunication and Anathema.

Where yee may observe that it fareth not with the Councells of the Romish Church, (which they affirme to be the true Congregation of the faithfull) as it doth with Parliaments, or generall meetings of the States of Kingdomes; where he that precedeth hath but one voice, or two at the most, and can neither pronounce sentence, nor make any act but by the pluralitie of voices and suffrages of the Assembly; so that whatsoever is ordered or enacted, is justly said to be ordered and enacted by the Parliament or As-

fembly.

But it is not so in their Councells, for although they discusse (it may be) and examine the question or point of beliefe; all that nevertheleffe is but in flew and ceremony; for the Pope is not obliged to stand to the opinions and voices of the rest, but he alone pronounceth the sentence, maketh the act, the point or Article of faith after his own fancy and mind; so that whatsoever is concluded and enacted in matter of faith, can onely be faid to be concluded by the Pope alone; the rest having neither power to himder, contradict, or censure him, nor refuse his ordinances, except they will be reputed schismatickes and heretiques; for as he saith of himselfe, he is the Vicar of God on earth, & hath all the power of Jesus Christ: and the Councell of Lateran ascribe to him that of our Saviour in Mat. 28. 18. All power is given to me in heaven and earth. So it is wrongfully when they fay the Church is Judge in matters of faith, but they should say, it is the Pope alone; for fuch indeed is their common doctrine, without which, men must beleeve amongst them none can be faved.

Thus you see how all the faith of the Romish Church is grounded on no other foundation than the head and judgement of the

Bishop

Mat. 28.



Bishop of Rome, who for the most part is wickedly chosen by indirect courses, as simony and force, having often times proved ignorant, ungodly, abhominable, or at least, politique and wise worldlings, (which is now adayes the condition most requisite to make a Pope, who (as I shall most cleerly shew hereafter) hath no superioritie, nor primacy over the Church, nor infallibilitie promised by the word and institution of the Son of God, to be a competent Judge in that (as many great Bishops and Universities of the Romane Church) acknowledge sufficiently, and I my selfe have heard it of them, and believe there is no man of good understanding in the world, to whom this doctrine doth not seeme altogether extravagant and voyd of all sense and reason; et is the beliefe of the Church of Rome, without which (they say) none can be saved.

For my part, I am perswaded that whosever of the Romins Church, will consider this point especially, without passion and interest, and fincerely seeke the truth, and his owne salvation, he cannot choose but yeeld as I have done, by the grace of the Factor of lights, who is never descient in necessitie, and from whom I consessed out proceed the great gift of saith.

And if a Pagan (hould be Judge of this controverfie, and others, betwirt us and the Romish Church, I verily believe he would suddenly condemne that Church of an unjust usurpation and intolerable errour in this point, as all the rest (which by the grace of God we shall handle hereaster) and give sentence in savour of my beliefe; which I protest, I have thosens as the holiest, purels, and most conformable to the doctrine and intentions of the Sonne of God and his Apostles.

Now all the question and difficultie of this point, confident in the knowledge of those two, which of them is the most certain rule and sure Judge, most to be believed, and most proper for our faith, whether the Word of God, or the Pope of Rome and his tradition. The Church of Rome saith it is the Pope, but I hold with the Orthodox doctrine of this Kingdome of England, and the reformed Churches, that it is the Word of God. We shall shew hereafter, that our Saviour never gave that power and authoritie to the Pope, and therefore he cannot pretend it: but here I shall prove, that the holy Scripture is and ought to be the sole rule and true Judge of our faith, grounding my selfe upon these following reasons.



### His of Rome, who for the most part is which the cholomby in-

That the holy Scripture as the onely Indee, and rule
Sufficient of Faith, and not the Page,
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wifed by the word and influenced of the Son of Godito be a conta

I faith, and is the true Seliefe, who beleeves hall that Christ Jesis hath caughty and neither beleeves nor will beleeve more in the matter of faith; for the Son of God being that divine and inside wisdome and knowledge, which came into the world to save mankinds, and teachthem true faith; bath preachethand taught all that was necessary to faith and salvation; so he who selected all that Jesis Ohris sauth taught, and nothing thores that a she and perfect faith, and it is implette to beleeve the contrary.

Now is in the process of the control of the second of the control of the control

Por the Evangelists and holy Writers linving undertaken by the motion and consumend of the holy Spirit, it is write the actions and do Coing of the Son of God; for the instruction of all the faithful sharmonic looks one after the nest dradible that they should have twelvess but a paired anti-onieted formulaing that was necessary to the perfect faith, and for the instruction and forming of a true Christian; otherwise weemust say that the Gospel; and the New Testament is but a part of the Gospel; and the New Testament is but a part of the Gospel; and the New Testament is but a part of the Son of God.

And note, that they were impired and commanded by the Spirit of God, to leave to Christians and the whole Church, the life and doctrine of Jelus Christ, they being affilted and helped by his specially grace to that end mobalish and helped by his

Moreover, they have not onely written one chaptes or two, but every one of them a great number; where undoubtedly they have had space enough to comprehend all the doctrine necessary to falvation; and being squee that which one of them might have forgot and left out, might be supplied by the other; their purpose being specially to write the doctrine and precepts of the sen

ofGod, which were necessary to falvations and it there were any thing more to be belowed than that which is in the Evangelille. we must thinke that it should be found in the Epittles either of S Peter or S' Paul, or some others of the chiefe Apostles, who all (except S' Paul) were withefles of the doctrine and actions of the Son of God; or that & Lake who hash written the actions of the Apostles for many years, and many of their Sermons fully mielit have touched it a little. So it is voyd of all reason, to thinke that Christ Jesus did preach any other thing necessary to salvation, than that which is contained in the holy Scriptnies. If the older

the Evangelists were faulties and blame worthy and their witings imperfect ; for that Author is greatly to be blamed who being exprestly commanded to write of some important subject. writes many things not necessary to his purpose, and patien bi more important and principall things to Now the Eventydifts his ving undertaken by the command and motion of the holy Spirit. to write the doctoine of faith and falvation, prinched by Jelie Christ, for the inkruction of the faithfull, they have written meny things not absolutely necessary to alvation 6 as a mimber of .... Parables, Histories, and Miracles ) for illustration or farther confirmation of fundamentall doctrines, and therefore wee must fav that having written fuch things, they have not omitted more neoffery and important things otherwife they were blame worthy, the Church for it is faid the required bluow egainway the

Now feeing there was but one holy Spirit that moved them, and guided sheir pens and their writings in this worke, one of them might have omitted formething which the holy Spirit would leave and teach is by the other, or by the waitings of other Apofiles; but that there is any thing necessary to salvation omitted by themall, is more than can be believed by any Christian,

Furthermore, we fee that the Evangelists and Apostles have left as fufficient instructions in their writings, to lead us to perfection, and the practice of most excellent vertues; were must believe them with better reason that they have given us sufficient instructions to \*perfect faith, which is the foundation of all verus and perfection, and without which there can be no perfection nor vertue: or otherwife it behooved us to fay , that they caught men to be perfect, not giving them sufficient instructions to be Christians, which Mouldie an inesterable forpery and that and or dainwyd thaul w

Even

Even as if a Mason would teach his apprentise to build anex cellent house, not instructing him how to lay the foundation of if a Mafter would instruct his scholar to read, not teaching him to know his letters, who and to shad o most to hand &

We must therefore believe that they having left us so noble and fufficient instructions to become perfect , they have also left us fufficient doctrine in their writings to obtain a perfect faith which is the necessary ground of all vertue and perfections and doubtleffe there are none but obstinate and blinde persons

who will denvit.

2. Time Doth not Saint Paul alfo Speaking to Timothy Say, Thou hast 3. 15. learned from thy infancy the hally Seriptares which are able rambe shee wife hongo faluation, through the faith which is in Christ fefer. We must say then that the holy Scriptures being able to make him wife to falvation contain all the doctrine necessary to falvation a otherwise they could not make him wife to salvation (that is fufficiently learned to be faved) for wildome to speak properly is no other thing but a supereminent and excellent knowledge Iam. and Saint James lately this the word of God is able to fave ni if I. 1 a. it be able to fave us, it is fufficient to do the fame, and contains all that is necessary to falvation, and therefore he who believes that which is in the holy Scripture and ho more, hath the perfect that having us icrea such things, they have not omitted morbied

> Yes, but (faith the Romish Church) Christ Jesus remits usto the Church for it is faid, He who will not hearken to the Church la him be as a Pagan and a Publicane, that is, an excommunicate and anathema, therefore we must have recourse to the church as Judge of all controversie and obey its determinations, avail advise made

> The onely confideration of the occasion of this passage and the words themselves may serve for a sufficient answer : our Saviour preaching to his Disciples and teaching them she method they ought touse in brotherly corrections, that it may be done according to the rules of charitie, speaks to them in this manner. If thy bresher have offended against thee go and reprove him, show and he alone, if he hearken unto thee, thou haft wonne thy brother, but if be will not heare thee take with thee one or two more, that out of the month of two or three Detneffes every word may be established andif be will not heare them, cellis unto the Church, and if he refuse to hear the Church, let him be unto thee as an heathen and a publicane.

By which ye fee that Jefus Christ speaks onely of the order which

18,16.



which ought to be kept in fraternall correction, that is, we ought first to reprove in secret, next is the presence of one or two witneffes, and then in case of obstinacy declare it to the Church, and if he will not receive correction from the Church , let him be accounted as a pagan, that is, as a man without faith and religion, and as a publicane, that is, as one whom we must shun; for in those times the publicanes were odious to all the people.

But the Romish Doctors who make use of every thing to prove their doctrine, infer by those last words, that all power is given to the Church, that we must have recourse to the Church in every thing, and that all men ought to render perfect obedience to the Church in all things whatfoever; and note that to have recourse mthe Church and to obey the same, is (in the school of Rome) to have recourse to the Pope and obey him; so Pope Innocent, the Innocenthird in the chapt, novit, extra de Indic, would fain vindicate to tiuscap. himself the cognizance of some differences betiwixt John king of 3. England and Philip August king of France, because, saith he, it is written in the Gofpel rell it to the Church, as if by the Church the Pope onely were understood, and this interpretation is confirmed by Bellarmine in his book of the authority of Councells cap. 19. Bellarmi the Pope (faith he) should rell it to the Church, that is to fay, to himfelf.

But the consequence is not good from a particular case to all the other, thou must have recourse for the correction and amendment of thy brother to the Church when there is no other enferway; therefore we must have recourse to it in all things, that will not follow: on the contrary he declareth that even in brotherly correction we must not have recourse thereunto, but in exremity, and also because Christ Jesus saith that in case of obstinacyand known finne we must hear the Church, that is, receive correction and admonition from the Church, it is not meant that in verue of those words Kings and Princes should submit themselves to the authority of the Pope in all things; and I suppose that there is none but the Pope of Rome and his adherents would draw fich an unreasonable consequence, because he thinks to finde his

profit therein. Carlo High Committee

de Con. cil.cap.



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Ne of the greatest subuilties which the Romish Church hath found to hinder the people from reading the Serleture and to make them believe they have good reason for so doing and perswade them that the Scripture is an unsufficient rule and Judge of our faith, is that they alleadge the holy Scriptures to be on scure and difficult to understand, and therefore christians outh not to rush in upon the reading of them in the vulgar John (that is to fay, which they understand best) without exortife permission from the Pope, who saith he as the onely victor of lesis Christin the world and infallible, bath the true understanding of the Scripture, and that we cannot admit it for Judge and me of faith, but onely the fence and explication of the Church that is of the Pope as I have thewed before woll-show story y and age!

And to prove that the Scripture is hard to be understood they

fearch and pick out of purpose some obscure passages which the most learned have much adoe to understand, but which are no wayes absolutely necessary to salvation, or if they were they are fufficiently and clearly enough explained in other places; as for example, of the first part of Pfal. 16, 16, The lines pro fallen sems in pleasant places, surely I have a goodly beritage; or this other plat 18.9. There went up a smake out of his nastrils, or fire out of his month devoured; or some other prophetie, as that of Hof, rt. Ephraim feedeth on wind and followerh after the East mied: or thank 19.10. Thy mother is like a vine in thy bloud plantadby the batter. with an infinite number of the like, whereof the Prophersactial which are not necessary to falvation, or if they be necessary falvation they are sufficiently explained in other places; as that Joh. which Christ faid to Nicodemus, Except A man beibarn against 3.3. cannot enter into the hingdoms of God, it is explained afterin fifth verse, Except a man be born of water and of the fairishe same

enter into the kingdome of God; by which it is evident, Christ Jesus would fay, he who is born carnally of flesh and is not regenerated spiritually by grace and faith, cannot enter into the kingdome of God; and so of other passiges, which neverthelesse are very rate

Pfal. 18.9. Hof.

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CHAPUS.

in the new Tellement in respect of that which is clear, under pretext of those passages which are nothing in comparison of the reft they make the simpler fore believe that the holy Scripul me is to obfcure and difficult, charit is a raftaeffe extremely dangerous for a christian to think he can understand the meaning thereof (as a certain Dame at Court told me not long agoe not knowing me) and that no man ought to prefume to read the fame in a vulgar tongue without expresse stocase, the power whereof is releived by the Pope alone to diffribute to all christians, and cannot commonly be obtained without a great deal of money, effedally for those who are remote from Rome, and that for the explanation thereof we must submit to the Church, that is, to the Pope, as I have already thewerd.

So there is nothing but the explication of the Pope which canbearnle of faith, and which is infallible dollrines and fo the Pope maketh hunfelf fole Judge of all matters of faith, to determinethat which is and that which is not is not this an intelleribleextravagancy and worthy to be laught at by all men of unduranding feeing it is without warrant from Gods word is may that which was necellary, and also endeavoured fader whithin

The Pope faith then the Scriptines are very obscure and mill nor be holden for a rule of faith, nor be read for fear of miles and we flightly have great real on to except

king the meaning.

his true that the Scripture confilling of many books printers by divers authoms at divers times, year and in diversages, and for diversends, contain great divertitie of ftyle, for in fome places le ishifloricall, in others propheticall, in some metaphoricall, in fomemorall, and in fome mingled; and although all that is contained in those divertities of the holy Serlounes be written for our falvation (as faith Saint Paul) and we ought to make our Rom. profit thereof; nevertheleffe it is not to be doubted there both are' 13. and ought to be many obscure things according to the nature and qualitie of the ftyle in which the things are written; for prophthes, parables and metaphors are ever accompanied with obfairity.

But as our Saviour did make but a fhort speech upon earth, and having lived forme 33 years preached but 3 or thereabouts, during which finall time he did preach and teach clearly and foundly all things which were necessary to salvation, so that the most fample and ignorant might understand him and be sufficiently in-Structed :



structed by his fermons, Neither is there any but Reprobate who will fay that God being come to fave mankind did not gim sufficient instruction and clear enough for all men to be faved

Otherwise how could he have condemned Corafin and Beal. Marth, Saida and pronounced those words against those towns? Web unto thee Corasin, wo be unto thee Bethsaida; for if the mighty works which have been done in you had been done in Tyre and Sidon, she had repented long ago in fackcloch and ashes; But I say unto thee that it shall be more tolerable for the land of Tyre and Sidon in the days judgement then for thee. And thou Capernaum, if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day; But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgement then for thee. Out of all question those cities would have received clear and sufficient instructions for their salvation, otherwise he would have condemned them wrongfully. And if Christ Jesus did preach clearly all things necessary to salvation, so that those who followed him and heard him preaching might attain to perfect faith. The Evangelifts having fet down his life and doctrine to us, especially that which was necessary, and also endeavoured so farre as they were able to make the same known to us as clearly as our Saviour had preached it; otherwise they should be very blameworthy and we should have great reason to except against them, that our Saviour having preached a doctrine so clear and easie to be understood of all men, they should have left it in so obscure and hard terms, that none except the learned Divines were capable to understand: w hat not the learned Theologians? nay none (I fay) in the world except one man, to wit the Pope, were able to understand and give its true meaning and explication. No no, it is blasphemy to imagine it, but we must believe that the doctrine of the Evangelists being the same our Saviour preached, is left to us with all the facilitie and clearnesse was possible, and sufficientto instruct to true faith and salvation; neither can they be blamed of any defect, especially being directed and assisted by the holy Spirit to that end.

This impertinency also may be consuted by the onely reading of the Scripture, and those who tax the same of obscurity, or hardnesse, do it undoubtedly out of malice or ignorance, never having read it, nor (it may be) never feen it; whereof are an infinite multitude in the Romish Church.

For certainly it is so clear, especially in those things which are necessary to our salvation, that the most ignorant and simple may understand it, and that oftentimes better then many learned; whose presumption of their science seeking subtile and curious interpretations in the fimple words of our Saviour, beyond the purity and fincerity of his intentions, are by his just judgement denrived of the true meaning of the fame.

As the Sonne of God himself faith in those words; I thank Mat. 1 :. the, O Father . Lord of heaven and earth, that thou haft hidshefe things from the wife and prudent, and hast revealed them unto babes:

iis fo, Father, because such bath been thy good pleasure.

And be affured, no man how ignorant foever, (providing he hath common sence) shall ever reade the holy Scripture with the spiit of fimplicitie, and a mind onely defirous to feek the way and mens of falvation; but the holy Spirit who hath indited the fame, will give him with a fingular confolation and fatisfaction, an eafie and clear knowledge of all things necessary to falvation.

But if any passages somewhat hard be found, (which is very mre in the Evangelists ) they may be passed over, as not absolutely necessary, or rather for greater satisfaction, the opinion of learned men may be asked about it: nor must we marvell, if sometimes we find diverfity in their explications, for being matters not abfolutely necessary, nor touching the effence of Faith, the contra-

write in such points is not of great importance.

But to fay, that we must instruct all, and not read it for fear of militaking some things, is a meer invention of the Romish Church, or rather of the Bishop of Rome, who desiring to establish many articles of Faith, to maintain his authority, and the greatnesse & riches of his estate, and Clergy; and seeing nothing clear in the holy Scripture to authorize his doctrine, hath gone about to make Christians beleeve that the Scriptures were obscure, and that it belongs to him onely to declare their true meaning, and determine that which belongeth, or belongeth not to faith, and that they ought not fo much as once prefume to read them.

Further, he hath fraightly forbidden them under pain of Anathema, and an eternall curfe, fearing left the people coming once to read them , should there find the condemnation of his falfedodrine; and the more prohibitions there are, the more ala his the gain and profit he maketh thereby, upon those who deirea dispensation; and verily it seemeth that the doctrine of the

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Romift Church aimeth onely at greatnesse and profit; so was the doctrine of indulgencies, purgatory, invocation of Saints, and confession founded, with others the like, which we shall ex-

plain more amply hereafter.

Furthermore, they say the Scripture is a dumb rule, and therefore insufficient to be Judge, (which is a great injury done to the word of God, and against both reason and practise) for although the Kings edicts be in paper, and have no voice, notwithstanding they have as great power amongst the good subjects, as if they were pronounced out of the Kings mouth, and there is no man of understanding, who will esteem them lesse for that, to be sufficient rules and judges for matters contained therein.

When God commandeth to have no other gods but him, nor to have no firange gods before his face; is this a dumbe rule; and hath it not as great power as when God pronounced it to the Prophet Moses upon Mount Sinai? certainly a law hath as much or more force being put in writing, and figned with the Kings hand, or his Secretaries; as if it were pronounced out of his mouth; and if the King write or pronounce an act, it is ever the

Came act, and hath the like force. I was at rather to variables

It is therefore wrongfully, and without reason they tax the word of God, as an insufficient rule or judge, because it is only written: for it hath the same power and socce, as if God did pronounce it every day from his mouth; and so ought we to receive and respect it. Now let us see if the commandment not to reade the Scriptures, be just or not; for the consideration thereof is of great importance.

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That the holy Scripture is given us by God, to read and meditate in the same, and that the Prohibition of the Pope to read it, is altogether unjust, and contrary to the will of God.

Alaw, apprehendeth nothing more, than that the Judge call his eye upon that Law, wherein he knoweth his condemnation



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to be written; so I perceive that the Pope seeing there is nothing that condemns his doctrine so much as the holy Scripture, and the word of God, seareth nothing more than that this Scripture come to be knowne and considered; for which cause he hath done all he was able, and planted his siercest Batteries to hinder the reading thereof.

And in the last generall Councell at Trent, where many Canons were made concerning bad and dangerous Books, and many clauffer and degrees of those Books, the holy Scripture is placed in the first clausse, and in the first Chapter, as one of the most pernicious and dangerous Books in the world; and by those Canons they who shall reade it in the vulgar tongue, must incurre as great and greater malediction and Anathema, as those who should kill their father and mother, or reade the Alkoran, or the most wicked, filthy, and detestable Booke in the world; for a fimple Priest or a Rithop can absolve a man from excomunication for other things, but to read the Bible in a vulgar tongue (that is, in English, French, Spanish, or Durch ) there is none except the Pope himselfe, or his Deputy can absolve him; and to have it in his house, or to reade itin Spaine, Italy, or where the Inquifition reigneth, is a fact that deserveth burning; and the permission can be given by none but by the Pope; so neither the Priests, nor Doctors of the Universities, nor all the Bishops of the world, who call themselves the succesours of the Apostles, nor the Cardinalls of Rome themselves have power to reade the Scriptures, and give License to others; there is but one in the world, to wit, the Pope, who hath that power, because he holdeth that none but kimselfe in the world can understand it well, and know the meaning of it: this seemeth to me a strange policy.

Now because the Pope, who is but a man, and is thought ordinarily to be inclined to his pleasures, as much as any man in the world, will not be troubled with those who aske License to reade the Scriptures, he hath appointed at Rome a certaine company of Cardinalls, called the Congregation of Cardinalis in matters of faith, to whom he hath given permission to reade it, and power to give License to those who aske, and whom they shall thinke capa-

ble through the whole world.

So those of France, Spaine, England, Hungary, and Poland, year even of the East and West Indies, who would have License to reade the Scriptures, must (according to the Canon of that Councell)



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write or fend to Rome, either by themselves, or by exchange, and obtaine License in writing (for that condition is expressed in the Prohibition, and I my felse had it in that sort;) which doubtless cannot be had in remote Countryes, without great paines, charges, and time; so that by this means, the poore (though they were the most capable and judicious, the most zealous and affectionate Christians in the world) are deprived of reading the Word of

God (it may be for ever ) in the Romish Church:

I know indeed a great many Bishops in that Church scorne that prohibition, as altogether unjust and ridiculous, and calling themselves the successors of the Apostles, thinke they have sufficient authoritie by their office and dignitie to reade the Scriptures, and to give license to those of their Diocesse whom they esteeme capable without sending to the Pope, whom many among them hold onely for their equall. But such is the order of that Councell held by them to be generall, and called most holy, and hath been consistent to be generall, and called most holy, and hath been consistent of all the Orders, and the resolution of their Canonists, and the absolute will of the Bishop of Rome; so that if he be universall Bishop, and have power to command over all Christians (as they affirme in the Romish Church) this ought to have place and be obeyed by the Papists, under paine of eternall dampation and Anathema.

This is also so exactly observed almost every where among them, that hardly shall a Bible be found in an hundred houses; yeathere are many Priests and Pastors, in whose houses it is not to be seene (& it may be was never seen) and who have never read it. I say not onely not wholly, but who have never read one whole Chapter, if it be not (perchance) in their Brevier, or in the Booke of the Masse, or other Books, where some little parcells may be found.

If there be any Christians found who reade it in the vulgar tongue, which they understand best; besides the curses and Anathemaes that are thundred against them by the Romish Church, they are imprisoned and in danger of death, where the Inquision is in sorce, and are accounted commonly every where as heretickes, or people who have an evill opinion of the Church, although it were an impression and translation approved by themselves.

Thence out of all question doth proceed that great ignorance which is to be seen amongst the people in the Church of Rome,



there not being ten amongst an hundred instructed sufficiently to falvation, or that can give a sufficient reason of their beliefe; I say

even according to the doctrine of their own Church

This is specially to be seen in the Countrey Parishes, and in many Cities also, where though there be more frequent preaching the Communion and confession be oftner haunted, yet the people are nothing the better instructed in the faith for all that; nor know they sufficiently that which concerneth their salvation; this defect can be imputed to no other cause, but the forbidding the reading of the Scriptures, which is the Booke of life, appointed by God for the instruction and consolation of the faithfull; for how-sower they make many Catechismes, and the Preachers endeavour often to instruct the people in their beliefe; they are but little the wiser, or better instructed for all that; for they nourish them not with the Book of life, to wit, the Word of God, which is the true bread of the faithfull, instituted by God for their instruction and comfort.

Where on the contrary in the Churches of the reformed Religion, there is not one almost but he can give a reason of his beliefe, if he have any judgement, and is instructed in the faith; though often they cannot reade, but have onely heard the Scripture read; and you shall finde in many places an infinite number of simple and ignorant people in humane learning, who know the Bible a great deale better than many great Bishops in Popish Universities, and famous Preachers among them; which I protest I have often seen with great admiration, as did many others also, to the great confusion (question lesse) of the Romish Church, what

ever they can alledge.

As for my part, I confesse I could never finde any sufficient reafon in that prohibition for reading the Scriptures; for if the Scripture we call the Old Testament, is the same Word of God that was
lest unto us by Moses, by the Prophets, and servants of God (as is
most certaine) I see nothing more common in that Word than
straight commands to reade, heare, meditate, ruminate and observe
the same, to write it upon the posts of our houses, and carry it
tyed to our singers; that is, to have it continually before our eyes,
and in our hearts: I should make too large a volume, contrary to
my intention, if I should citeall the passages which are clearly to
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CHAP-4.

divers of the Prophets. All those commandements and exhans tions are given to all men, as well the learned as the ignorant the poore as the rich, which cannot be understood of the Bible only in a strange tongue, but in a language that is best understood of a very one (which is the vulgar.)

That which is faid of the old Testament, may be more cafe proved of the New, which is as the last Will Christ Jesus our Father hath left us as his children, by which we must know his intentions, and that which he defireth us to doe to become worth children of fo good a Father, and to possesse the inheritance he

hath purchased for us through his merits and bloud.

Is there any man of judgement in the world, who can below that he hath left us his Commandements last Will and intentions, as altogether needfull to falvation, and not fuffer us to reade the Same and that there was but one man in the world ( to wit the Pape ) who had power to reade and explaine the fame to other? Where is that so important prohibition set downe? Where is it to spoken? have not we as much part in the inheritance of Chill Jefus, as our Father the Pope? By what right should Christiansle deprived of the reading of the will and intentions of their Father the will of God and his holy Commandments, which they ough to know and doe under paine of eternall damnation; Is there any power or authoritie under heaven that can hinder them? feeing God enjoyneth and commandeth the same, the thing being of the great importance to them, that none can be answerable for them in the day of Judgement? Is there any power on earth that ear dispence them? No, no, this prohibition is altogether unjust, and against both reason and the will of God.

Yes, but some will say, the intentions of God, his Testament, and the holy Scripture are made knowne to Christians by the fee mons which they call commonly the Word of God: It is true, the preaching of the fervants of God, and Orthodox Preachessy in highly to be albemed; for they may learne and profit much there by; but there is great difference betwixt a mans and the Word of God; because the Word of God is altogether divine and holy and the infallible truth, of which we cannot doubt ; and the Sep mons of Preachers, howfoever they be called the Word of God, are not (to speak properly ) the Word of God, except onely that which is simply produced out of the holy Scripture, the rest at onely humane words, Subject to faults and defects, to passions and

errors (especially in the Romish Church) where many among them cite oftner Plato, Seneca, Plutarch, or fome other, than they doe the holy Scriptures; and if they cite them, it is fo far from the true meaning thereof, that they may rather be tearmed pro-

phane, than pioully cited and fincerely explained.

Finally, it is to deceive Christians, to make them believe that Sermons should serve them in place of reading the holy Scribtures; the Word of God is filled with a better spirit, than all the bet Sermons in the world; for there it is the holy Spirit, who freaketh to us, whereof we ought not to doubt, nor can we enter into any fuspition of deception; but Sermons being onely the words of men, instituted to instruct and stirre us up to God, week ought indeed to respect them much, and heare them willingly: but we are not obliged to heare and receive them with fo great respect as the holy Scriptures; and we ought also to examine and confer them with the Scriptures; as did those Noble Bereaus, having heard S' Paul preaching, to fee if that which he faid unto them was conformable to the Word of God, as it is let downe All, 17. 11. neither did S Paul, nor S' Luke, nor any other ever Ac. 17. blame them for that action.

And our Saviour himselte reproaching the fewer, that being let from God his Father, they would neither receive him, nor belevelithim, faith to them, Search the Scriptures, for in them yes thinks to have exernall life, for they are they which restific of me,

And in the Hiftory of poore Latarus and the wicked rich man, is written in S' Luke chap. 16. when this damned wretch defined that God would thew miracles and raise fome from the dead to convert his brethren: God who is underflood by Father Abras ham, did he not answer? They have Moses and the Prophets, tet them harken to them; that is, let them reade and fee what they fay for Moses and the Prophets were already dead, and could not speake but by their Bookes.

St John the Evangelist having written the Apocatype, which is the most obscure and difficile Booke of all the Scripture, in the opinion of all the learned, whereof 3º 9 erome faith, that it containes many my Reries as words; yet S John who writ it forbidden not the reading thereof to Christians, not faith that none but the Pope of Rome, or the Bishops and Doctors have power and prefumption to reade it, but firreth up every one to reade it, and proclaimeth a bleffing appon all those that reade it, by those words; Bleffed

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Luk. 16.



CHAP. 4.

Apoc. z. Bleffed is he that readeth, and they that heare the words of this Pro-

Ac. 8; When Philip went out of fernfales by the commandement of the Lord, to goe for Gaza, he did meet with the Eunuch of the Queens of Ethiopia, who being a man that fought the Kingdome of God did reade the old Testament; the Apostle did not reprove him for reading the Scripture, but explained to him a Prophesic of Island.

that was difficile to be understood; and that reading was a mean and helpe to finde true faith, and to embrace Christian Religion. In the time then of Jesus Christ and his Apostles, the reading of the holy Scripture was not forbidden, neither was it thought to be pernicious.

The Romish Church commendeth also S' Cecili whose feat they keep as of a great Virgin and Martyr, for carrying conting ally in her bosome the Books of the Evangelists; and they hold the lived in the times of S' Clement, who is electred one of the first Bishops of Rome, after the death of S' Peter: The Scriptures then were not as yet prohibited, nor the reading of the same thought pernicious, or dangerous to the simple sort; for the was but a simple young damsell, brought up in Paganisme.

As we reade of St ferome, who lived about three hundred years after, that he did recommend nothing to Paula and Euftechium, Mother and daughter, both great Romane Dames, so much as the affiduous reading of the holy Scriptures, and that it should be their

most ordinary study and frequent meditations.

By these and an infinite of other examples, which I might alledge, if I seared not tediousnesse, we see that the reading of the Scripture was permitted, yea, recommended and laudable in Christians, and that neither by Christ Jesus, nor his Apostles, nor the Bomish Church in those times, was it thought to be permicious.

None will fay, that the Gentiles, Jewes, and Christians of those times were of greater judgement than those of our times, or that they were more capable to read the holy Scriptures, and the nest

difficile Prophenes; for that should be ridiculous, and do house

Neither dare any one fay, that the Prophets and Apoliles, and Jesus Christ himselfe, or the first Pastours of those times, had not much and more understanding, than the Pope, or the Church of Rome in our time; and yet they did not conceive that some would abuse such reading; for that should be a great impietie, notwithstanding this must be the inference from such a prohibition.



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But to speake truth, it appearets to be no other thing, but a policy and malicious subtiltie of the Romish Church, for the present too much corrupted, or rather from those who governe the same, for seare that the people reading the holy Scriptures, perceive the errours and falsenesse of the doctrine therein preached, seeing so little conformitie in it with the Word of God.

And truly, according to the Maxime of policy, and for the confervation and upholding of their doctrine, they have as great reason as Mahomes had to destroy all the Universities and Colledges of learning within the reach of his authoritie; for my part, I doe not remember to have seene any Christians, who have not in reading the holy Scriptures, faln soon to an infinite number of doubts, about the beliefe of the Romish Church; it being almost impossible to be otherwise; and as black is never better seen, than when it is brought neere to white in the light, so the lies and salfe doctrine being confronted and placed by the truth, cannot but appears imputiately, and served a suppose and both the served and the of served.

And there are but few learned men, who perceive not this cleered wough; but being interessed in that party, and being bound to kwith humane cords and bands, they strive to dissemble the same, that they may conserve their goods and dignities, and by the spirit of pusillanimitie or avarice, endeavour to sufficient and tread undersoot the prickings & motions caused by the truth; but bleffed are they, whom neither wealth, nor honours, nor any worldly or humane consideration, hinder to come to Christ, and who embrace his holy doctrine; and can say with S. Paul, Phil. 3. 8. I account all things but lose for the excellency of the knowledge of Christ.

my Saviour.

Since then (courteous Reader) the reading of the holy Scriptures is of such vertue, that it discovereth the lies, and is so much recommended to us by God the Father, who hath spoken to us by his Prophets and servants, and by his Sonne Jesus Christ, who hath preached it to us from his owne mouth, and by the holy Spirit, who hath charged us therewith by his Apostles and Evangelist, be in love with it, reade it agains and agains, without wearingle. Let no power nor authoritie in the world, no prohibition of any whosever, hinder you from the reading of it; for it being against the will and intention of God, there is no power nor authorite in the earth can binde us from it.

On the contrary, God who commandeth it, must rather been beyout

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heyed, than all the Popes that furbid it, although they were the verfall Paffours, at they fallely brag themselves to be und in doubtedly, it is a great fin to neglect and fet at naught the commandements of our God in that point; to obey man; and them fore I exhort you againe to read the holy Scriptures couragiously and often, to have them continually before your eyes, to compare the whole doctrine of our falvation with them, and hold them for a sure rule of all truth, to meditate and ruminate them uncessantly, and obey the holy Spirit, who preachet to us unterein; for I doubt not but yee may reape great profit for your fouled; necessary in-

struction for your falvation, and a fingular confolation, more and And because that some one by Gods punishment and july july ment ) abusing the fame; finds death in thead of life, is that a fulfcient reason to deprive others thereof, & forbid the reading of it? Because the Sunne, the fire, or the water, occasions sometimes great damage to certain persons, ought the use thereof be forbidden to all men therefore as most dangerous ? some there are who abule both the Sucraments and the bounty of God yer no than willrindge them for permicious, and of for dangerous confequence, than they ought to be abitained from a and the Popes prohibition is grounded upon a too frivolous weak and vidiculous realth, to have any weight or authorisis in the judgements of the wifer! Meither is there any who doe muifofficiently fee lere be meerly himans and a politique invention so conferve a fathe de different amusin pellipurishidibaj if hewill that driedly remarke to 49 God bath given ined grace to does yas fand can fay wood or share bein mylg that anneall chings but into ing the excellency of the formless

Since then (confront for der) the getting of the holy Scriptures to fuch verue, that it discovered the lies, and is to much reconstant verue, that it discovered the lies, and is to much reconstant very the properties of the second standard to us by his Prophedical course from his owner mouth, and by the holy some hat preached it to us from his owner mouth, and by the holy some

Title Romis Church sinding her felfe to a week! I talk med by the Striptures, and not being able to making the felf document of the formal by the switten Word of Goods that the theory of the farming word eather Traditions and an analysis of the same power with the holy Sariptures, and is therefore called Divine Tradition, and Apotholique, and not humanest which formed so new a brief field to layed penials humanest which formed so new a brief field to layed penials humanest which formed so new a brief field to layed penials humanest which formed so new a brief field to layed penials humanest which formed so new a brief field to layed penials humanistic becomes of the layed and how here and the layed and how here a layed to the layed and how here a layed to the layed and here a layed to the layed to the

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Now the rule and way of the Romish Charch to know and declarethose Apostolique Enditional is this; When the beginning and originall of any doctrine or Ecclefiasticall ceremony is not knowne, neither exactly by whom, or in what years it was inflinated, since the time of Jests Christ and his Apostles, it is holden amongst them of Divine and Apostolique Tradition. As to example, because it is not certainly knowned who was the first that milvented body-waters and imployed it in Baptisme, and to other uses; it is esteemed to come from Christ Jesus and his Apostles, although it appears sufficiently from the holy Scripture, that Chist and his Apostles did never use that ceremony, but onely baptized with pure and naturall water.

So because it is not knowne who it was that first did pray to the Saints, that do Orine is said to be of Apostolique and divine Tradition, and to come from Christand his Apostoles, although it appears not in any place of Scripture, that ever any Apostole did pray to the Saints that were before them, or recommended it to us, but the contrary, and so of the rest of their Traditions; some

Is not this a fine rule and prety invention? whereon to ground an infinite number of divine and Apostolique Traditions; for Printing not being in use but within this two or three hundred years, there were but sew things written before that, and that seldome, to be left to posteritie; and that which was written, for the most part dyed and vanished by the death of the Author, or shortly after, for not being transcribed: as it is with a great number of particular writings, especially if they doe not concern comporall things.

So that in so many ages an infinite number of things, ceremonies, doctrines, and errors, have been invented in the worship of God by the superstition, vanitie, and presumption of some particular men, of which now it is impossible to know the original and first Author; either because it was never written by any, or if it hath been written, the writings have been lost; if therefore all those things must be esteemed divine and Apostolique, out of question there will be a numberles number of divine and Apostolique Traditions. And upon these considerations, I marveiled no more at the great number of Traditions, that are in the Romish Church; which I can assure you to be such, that if they were all redacted to one volume, it would affuredly be greater than all the books of the Bible; for their number is almog infinite, and not certainly known



known to this day, the number yet not being perfect; and hardly is there any generall Councells, in which forme one or more new ones are not discovered.

Those of the Romish Church, who will not admit nor acknowledge the Scripture as Judge of faith, strive nevertheless to serve themselves with it the best they can, to confirme their doctrine.

But (I pray you) with what reason in the point of Traditions?

To prove that the holy Scripture is not a inflicient rule of faith, and that we must have recourse to a word not written, which they a Thes. eals Tradition, they alledge this of S. Pans, wherefore my Brethen, be yee stedfast and hold fast the Traditions which yee have learned either by word or by our Episte. Thence they inferre that S. Paul had preached many things to the Thessanians, which he had not written to them in his Letters, and therefore were must believe more things than those which are written.

We ingeniously confesse, that the whole doctrine of salvation, and that which S' Paul might have preached to the The salvation, is not in these two little Epistles; and affirme that we must believe more things than those which are conteined in them; but thence it will not follow, that that which S' Paul had preached to the The salvation, is not conteined in the Old and New Testament; for there is great difference betwint the two little Epistles to the The salvation, and all the rest of the holy Scripture; and the consequence is very bad, as every one may judge, and the salvation and the salvation.

Befides, when S' Paul faith, Keep the Tradicious, it will no more follow, that by this word Tradicious, an unwritten word ought necessarily to be understood; and that besides the written word of God, there is yet an unwritten word, equall in authoritie to the other; for, by the word Tradiciou, may be understood, that which is given and lest either by word or writing, and not necessarily some word not written; for the holy Scripture is also a tradition.

that is, a dootrine which hath been left us.

And although wee should grant that S Paul had preached to the The salonians, many things which are not written in the holy Scriptures, and exhorted them to keep them, it will therefore not follow, that he did exhort them to keep all those Traditions as necessary to salvation; for there are none who will not confesse that S: Paul might have preached and said many things which were not absolutely necessary to salvation, not faith, but onely conve-



hient and helpfull; as our Saviour did in his preaching; and although our Saviour should give us charge to remember them all, and keepe them, he doth not therefore meane that wee should be equally obliged to keep them all, and that wee should keep them otherwise, and in another fashion, than he gave them to us, that is, the Articles of faith, as Articles of faith, and necessary to salvation: the Commandements as Commandements, the examples and parables, as fuch things; effentiall to faith, as effentiall; the ceremomy and things accidentall as fuch: and it is a very bad confequence, drawne by the Romith Church, that because St Paul exhorteth the The Salonians to keep the Traditions, he commandeth us all to believe and keep them, as pertaining to faith, and of equal authoritie with the Scripture; a word not written, and Traditions metrly humane, as divine Traditions, and chiefly all the Fraditiomof the Romish Church, which are almost without number.

And mark that in all ages this hath been the malice of hereticks, to have recourse to Traditions, when the Scriptures faile then: so Tertullian being become hereticall in his Booke de Momemis, cap. 2. maintaineth the herefie of Montanus, by those words of our Saviour; I have yet many things to say unto you, but ju cannot beare them now. Which is the passage Bellarmine citeth for Traditions, cap. 5. of his Book of the unwritten Word; and yestappeareth by the following verse, that our Saviour by those things which they cannot for the present beare, meant the things which are to come; as the propheties concerning the things which were to fall out, which are to be seen in the Epistles of the Apostles, and in the Revelation of S' John, and fuch like things, and notany

doctrines of faith.

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Irenaus in the second chap, of his third Book, saith, that when Irenam any did convince the hereticks with Scripture, they began to ac- cap. 2. cule the Scripture; faying, that the truth could not be found in the Scripture, by those who knew not the Tradition; because it

was not given in writing, but onely spoken verbally.

Now this is practifed by the Romiffi Church more than by any lect that hath ever yet been, because seeing Scripture doth faile her to maintaine her tyranny and innumerable superstitious policies, he hath invented a word not written, which shee calleth Traditions, equalling their authoritie with the holy Scriptures; and those Iraditions are invented and augmented from time to time; accorang to the will and fancy of the Popes; for some of them have invented .

Terrull.de Monog. cap. 2. Joh. 16. I 3. Bellarm. lib. g. de.



of the Traditions.

CHAP.S.

invented the Masse, and some other ceremonies; and one or the of them have now and then added to them, or taken from any mented or diminished the same; some of them have invented by gatory, others indulgences; some the invocation of Saint other the reliques; some the Communion under one kinde, and yet in this day their number is not perfect, neither is it yet known the Romish Church, that which our Saviour preached as necessary faith and salvation; for as there were new Articles of faith and in the Councell of Trent, which was the last general Connection mongst them, (as that of justification and originall fing) so do they hope to make yet more in the next Councell; as (it may be) of the conception of the Virgin Mary, of predestination with or without merits, or some others.

Here is another objection those of the Romish Church thise to be of great force, and which I my selfe have often used, disputing against those of the Romish Religion, pretending thereby to prove the necessitie of Traditions, and to referre our selves to the Church; for (say they) who gave you the holy Scripture but the Tradition? and whence know yee the Canonical Books from those that are not Canonicall, but by the determination and use

dition of the Church?

It is true that every particular man receiveth the holy Scripture from the Church he liveth in, whether it be a pure or imput Church; so the Apostles had received from the Prices and Scribe, enemies of Jesus Christ, the books of the old Testament, but in that the Church doth onely the office of a Witnesse and not of Judge, it onely witneffeth that those Books are holy and Canoncall, but it judgeth not them to be holy, nor giveth them any avthoritie; and the Tradition of the Church, witnessing those books to be divine and holy, is onely a protestation of her subjection to the Scripture, and not an usurpation of her authoritie, above the written word of God. He who sheweth the King to a stranger, is not therefore above the King, nor giveth he any authoritie to the King: and a Book-feller shewing to a buyer the Book of the Statutes of the Kingdowe, doth not for that authorise those Statutes and some man may receive the holy Scriptures from the Church and afterwardsuse it to condemne the same Church

And as the testimony of innumerable eyes and eares, seeing the lightnings, and hearing the thunder, maketh us say, that it thunderth and lightneth; so the testimony of innumerable Churches,

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anding us that the holy Scripenres we from God, cantenre to give maffent to them as divine

Where it is to be noted, that as for the Books of the New Tellament, wee ought to take the tellimony of the Churches ander the New Tellament; fo for the Books of the old Tellament; we ought to follow the judgement of the Churches of those times, and refer our selves to their testimony, without making them for that Judgoof the concroverse. Nor doth it appertaine to him who is to bejudged by the holy Scripture, and the word of God, to make himselfe Judge of that word of God; so it is a great impertinency, to interre from this objection, the necessitie of Traditions to be of the fame vertue with the pure word of God. saughtles recessary to faith out of the Scripture, is also contary

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### Traditions condemned by the boly Scriptures.

specially condemne the Pharifees, because they transgreshed the TY JE have feen the teffimonies of the holy Scripture, and the View reasons they of the Roman Church bring to eliablish the destrine of Traditions. Now let us feethe testimonies of the same Suipure, which the Orthodox and reformed Church alledge to commenne thole Traditions, and confider which of them are of griatelthrenigth. As four mee having maturely confidered the pafe ages, a cannor fee how their force can be eluded, or rather that prayers, to abitaine from certains allerine levinor or or or when

The Propher Moles faith to the people of God, Dent 12. 131 Deut. 12. The finit does has which I command you before the Lord, neight ading har diminishing charefrom: and more cleerly in Chap 12: Too hall add nothing to the word which I command you , nor take nothing frimites and Salamon in his Proder be faith, Adder thou not him wint pro. 30. his word, least he reprove thee, and thou be found a lyar. Which being nor deniable; but that it is faid of the Church, what does the Scriptire thereby, but condemne most cleerly the Traditions which are questionlesse new inventions added to the holy Strip with the holy Scriptures, which truely are belides the Words

Formy part, after & began to confider attentively the words of the Apolite's Paul on this fubjects beoutle never fee how those of the Romiff Church, can maintaine the doctrine of their Traditiens, as permining to faith, and equall in authoritie to the holy Scriptures.

13.



Gal, 1.8. Scriptures, Mark I pray you with me those words, Gal, 1.2. If we our selves, or any Angel from heaven; preach to you any other Gofpel than that which bath been preached unto you , let him be accomfed. Note these words, Let him be accurfed, which are of no fmall importance, and observe the word besides, Praterquam quod (isin the vulgar translation of St ferome,) which is more fully expressed by the word besides, than by the word otherwise, as it is in some corrupted impressions; and above all, note, that he saith not against but besides, Prater quam quod Now what I pray you are all the traditions of the Romish Church, but doctrine and things besides the Word of God ? Besides that which S' Paul, and Christ Jesis, and the other Apostles did preach; yea, even contrary; for all doctrine taught as necessary to faith out of the Scripture, is also contrary unto the Scripture, feeing it is against the prohibition, to adde to the Word of God; and God condemneth them who teach for do-Mat. 1 5.

Erine of faith, the doctrine and commandements of men,

And mark that Christ Jesus in this chap, of S Manhen, did specially condemne the Pharisees, because they transgressed the commandements of God by their traditions and what I pray you were those traditions? they were not things exprelly forbidden in the law of God, but fimple additions and willing devotions, without the word of God, and which outwardly smelled of nothing but devotion, puritie, and holinelle; asto fast three simes a week; to wash the cups & the platters, to tithe Mint and Abnife, to make conscience to heal any fick man on the Sabbath day, to make long prayers, to abstaine from certaine meats, and that not throughs conceit that those things were polluted, but through a willing devotion and humilitie of spirit, or through a defire to mortifie the flesh; but because those things were taught as being of equal an thoritie with the doctrine of faith, that is the cause wherefore they are condemned by the Son of God, as contrary to his holy

Word.

There is no doubt, but by this passage of the Apostle & Panlws cited before, are also condemned all the Traditions of the Romille Church, which are taught and preached to be of equal authorities with the holy Scriptures, which truely are befides the Words God, and the Gospel that was preached by our Saviour and his Disciples; for how cometh is to passe, that they should have present ched fo many things pertaining to faith and falvation ? and never speak any thing of them in any of their Books, nor in the acts of



the Apostles, which is the History of the most remarkable actions and Sermons of the Apostles, for more than twenty yeares; see if there be any thing spoken there of the invocation of Saints, of Indulgencies, Purgatory, prayer for the dead, of the Communion under one kinde, or of the reft: and if those and the like things be not in the holy Scriptures, they are befides the Word of God, and confequently, he that preacheth them is accurfed and Anathema,

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And to shew that the Traditions which the Church of Rome teacheth as Articles of faith, doe not come from Christ Jesus, and his Apostles, nor cannot be said to be Apostolique nor divine, but papall and humane, (to fay no worse) there is almost none of them the history of that Church sheweth not by what Pope of Bishop they were invented, and at what time they had their beginning: Baro Anfee the Authors who handle the same, least I should be too prolix nal. Escle. in this matter, being defirous to lay open another of not much Gualter. lese importance.

Chronol; Durante

That wee cannot ground our beliefe upon the Books of the ancient Fathers.

Those of the Romish Church to authorise their Traditions I which are befides, nay contrary to the Word of God, fend us to the Fathers, as to other Judges, to determine our differences, whose doctrine they affirme to be conformable to that which they teach.

Certainly, I have thought Antiquitie in it selfe to be very venetable and worthy to be respected, especially the Fathers, whose grave and learned Books, deserve praise of all good spirits, principally if their doctrine be conformable to the Word of God,

which is the fole infallible rule of all good doctrine.

And to speak truly, I finde that the Fathers of the first ages condemne in a number of places so manifestly the errors and superfiltious doctrines of the Romish Church, that I have marvailed of tentimes, how they can have the boldnesse to alledge them in their tavour. It is true, that as in the time of S' Paul, the mystery of iniquitie was already working, so it is not to be marveiled that they



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8 CHAP 7.

they being men, fome things have now and then insensibly crept into the writings of some of them, which were not altogether so pure, and seeme somewhat to incline to superstitions, which by li-

tle and little infinuated themselves into the Church,

But I believe that though all their Books should seeme manifestly to contradict the faith of the Resormed Churches, wee are not obliged to receive them as our Judges, neither as irreprochable Witnesses; and howsoever I esteeme highly of the Authorn, yet wee cannot ground any Article of faith upon their Writings, but so far as wee finde them to conforme to the Word of God, which is the toucstone of all truth, neither are wee bound to have

recourse to them any wayes.

For if we were obliged to have recourse to them, and receive them for Judges of our faith, that were to bring our faith and the point of our salvation in an impossibilitie (at least morall) because all Christians should be obliged to have them, and to have them all, or the most part, (which is not possible, but to the richer sort, ) and having them they should be obliged to reade them almost all, and that wholy, to the end they might compare one with another, and see if they agree one with another in the same doctrine, and if they be conformable to themselves every where; and so none but those who had great leasure could reade them; and being almost all of them either in Latine, or Greeke, or other strange tongue, & but sew of them in vulgar tongues, what should they doe who understand neither Latine nor Greeke?

There would be none then but the richer, and learneder, and those who had no other imployment but to reade, could be assured of their faith, and so all others should be without faith and knowledge of those things which concerne their salvation, and consequently, in a manifest way of perdition by their ignorance. Notwithstanding our Saviour his coming was to teach the poore as well as the rich, the ignorant as the learned, the Merchants and Tradesmen as well as those who are not so much imployed.

Besides, it is impossible to build upon their Writings, any beliefe of faith; for, as Printing was not in their time, but onely two or three hundred yeares since, those who have written in the Primitive Church, even to our time, since our Saviour (which hath been thirteen or sourteen hundred yeares) have left us nothing but Manuscripts, which behooved to be transcribed, that they might be dispersed. Now there is no man who will not confesse that the Originals

Originals and first Manuscripts written or at least revised and corrected by the Fathers which composed them, have been seen but of a sew, and little or nothing of them all is to be found at this time, nor was found when Printing did begin, they being either lost or consumed by fire, or time, or by the Wormes, or a multitude of other accidents, which we see doth eat and consume the very stones and Iron.

Now those first Manuscripts have been copied out by divers Writers, and that from hand to hand, from time to time, to be dispersed and preserved from age to age, and run over Kingdoms: and after a multitude of Transcriptions, passed (by example) since our Saviours time to us, how many faults, and what alteration have been made in those Books, and in the doctrine of those staters? for there is no man almost how able soever, who can brag that he can transcribe a sheet of paper, without committing some one or more faults: how many will there be then in a great Volume, as one of S. Angastins, or S. Chrysostom?

And as those Clerks or Transcribers, who were called Amanu.

ones, were for the most part mercenary, and did all for money,
and prosit, living by that trade; it is likely they took not much
care, but thought onely upon a quick dispatch, that they might
gaine the more; and when they found any thing that seemed a
fault to them, whether it was really so or not, they changed and
corrected it according to their minde, and passion; it faring with
salts as with balls of snow, which the more they are rolled,
grow the bigger; so far was their faults to be lessed by their Writers, that they were rather augmented and multiplied, the old continuing or rather growing worse, and daily more new ones being
made; so that some little time after, it might be said of every Book,
that it was (in a manner) no more the same Book, but altogether
another, being so much changed and altered.

And the Romish Church growing in power and authoritie, when shee found any thing in those Books contrary to her doctrine, and the increase of her greatnesse, or against her designes and intentions, sheedid condemne the same as falsified and falsly attributed to the Fathers, and correct it after her own minde and sancy; and when Printing was come in use, shee made choice of that which was most conformable to her doctrine, or rather moulding and forming it by her agents and supporters to her own minde, caused it so to be printed, suppressing and forbidding



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other Copies, as spurious and corrupted (said they) by some heretiques or malicious people, or fally attributed to their Authors; and so who can now say in the world certainly, that the writings fathered upon Irenaus, Cyrillus, Augustin, and other ancient Fathers, are the true and genuine Writings of those Fathers,

not falfified or supposed.

And if it hath been so hard a matter to preserve the holy Scripture, (which is but a little Book in comparison of those others) in its purity through so many ages, when Printing was not in use; What can we say of those great Volumes which were not in so great request, nor so much respected? and where the change and alteration was not of so great importance, to care so much, but where every one took often the authoritie to change, according to his fancy, and accommodate the Father to his minde, to authorise his beliefe.

I think there is no man of good judgement in the world, who feeth not cleerly the force and power of this so manifest truth, and that it is impossible to ground any certaine beliefe (such as that of faith ought to be ) upon so uncertaine grounds. Besides that, though they were most certaine, yet being men subject to mistakes and errours, wee were not obliged to make their opinions our Judges, if they be not conformable to the Word of God,

which is the rule of all truth.

For which cause I shall not strive in this Booke to alledge many passages of Fathers, but onely shew my opinion, grounded upon strong reasons, and upon the vertue of the Scripture; My intention not being to make a great Volume, but onely a little Book, of small cost, and little time and paines, both for my selfe and the Reader.

### CHAP. VIII.

S' Peter had no primacy in the Church, and that the primacy of the Pope is an unlawfull usurpation.

A SI have ever believed, that the chiefe and most important point among all the controversies betwirt the Catholique reformed

reformed and the Romish Church, is that of the Primacy of the Pope, and whether he be Vicar of Christ Jesus on earth universalls and generall Bishop over all Christians, and be head and superious of the Catholique Church. So it was the first motive of my conversion, and that which I esteemed to have most need to be well considered and examined, as being the ground of all the Romish beliefe, which once over-turned, thee must of necessite fall to the ground.

And howfoever there be many other points of great importance, this neverthelesse is as the Center, where all the rest do meet, and the axletree on which they all move, and the foundation that upholdeth them, because that whatsoever point of faith or Scripture is in controversie, those of the Romish Church will have none but the Church for Judge, or (as I have shewed) the Pope, saying heis Vicar of Christ Jesus, and head of the universall Church, and

confequently fole Judge in matters of faith. and more offer and

And being the Pope of Rome pretendeth this authoritie, onely fo far as he vaunteth himselfe to be successour of St Perento whom he faith that Christ Jesus hath given this power. I have diligently examined the question to see what reason and ground the Doctors of the Romish Church have to maintaine the same; and how seewer, they reject the Scripture, and will not admit it to be Judge of controversie; they are neverthelesse, necessitated to have recourse to wand receive it for Judge in this point; For the question being of the Pope, he must not be Judge and party, and it would be an infufferable impertinency to goe about to prove the Pope by the Pope, and maintaine that he is head of the Church, because maintaineth he and affirmeth it; he must then of necessitie declare and produce his other titles, and thew by what vertue he poffeteth this authoritie; there being no profcription in matter of faith and conscience; for otherwise the Religion of the Gentiles and Idolaters, would have been thought the best, and the doctrine of the Evangelists would never have been planted; for which cause also he laboureth to prove this his Article by the Scripand they faid, fome far thou are found the Baptift house they and and

And to that end we shall first fet downe the strongest of his realons, by way of objection; the weaknesse and nullity of which, I shall shew: And although it be sufficient enough for evidencing hispower to be unlawfull, and usurped, making it appears that his sittes are false, and of no force, and that wee are not obliged to



bring proofes out of the Scriptures, for that which is not a point of our faith, it being sufficient for us, that it is not in the Scripture

which we hold for fole rule and Judge.

As for example, to prove that the Metamorphofis of Ovid, is not an Article of faith, we are not bound to produce a formall and cleare passage, the Metamorphosis of Ovid is not a point of faith; or the Fables of Esop appertaine not to faith; but it is sufficient that neither the one nor the other is to be found in Scripture; and so to shew that the primacy of the Pope, and of S' Peter over the whole Church, and over all Christians, is not a point of saith, it sufficient that it cannot be proved nor shewed out of the holy Scripture; and that all the passages they bring, are insufficient to prove it.

Neverthelesse, we shall deale favourably with our Adversaries in this point, and shew the negative out of the Scripture, and demonstrate also from thence (by the grace of God) that our Savious had never any intention to make Street head of the Church, nor leave any Vicar nor succession in his place; and that the Apostle did never believe nor thinke it, nor the ancient Primitive Church ever held the Pope of Rome for universall Bishop & generall head of the Church; and I perswade my selfe, if one will compare with a judgement void of passion, the reasons which prove this negative with the sether Romith Church bring to prove the affirmative, he will questionlesse judge the first a great deale cheerer and stronger than those of the Romish Church.

It were a thing too tedious, both for the Reader and for the intention of my shortnesse here to set downe all the passages of the holy Scripture they of the Romish Church produce to prove this builtake God to witnesse, I shall produce all the strongest reasons they use, as I promise sincerely and truely in all other points to doe.

Mat. 16. The first objection I shall produce is this, drawn out of Mat. 16.

17. 17. Jesus came (faith he) into the confts of Cesara and Philippi, and asked his Disciples, saying, whom doe men say than I the san of man ans, and they said, some say thou art John the Baptist some Elias, and others Jeremias, or one of the Prophets; he said muto them, but whom say yet that I am, and Simon Peter answered, saying, than are Christ the son of the living God; and Jesus answered and said unto him. Blessed at

thou Simon Barjona; for flesh and blond hash not revealed this unto

mind

at Peter, and upon this rock I will build my Church, and the gates of hell feall not prevaile against it. This is the passage that they esteeme of the greatest force and strength, to prove the primary of S' Perer. and of the Pope; as also the infallibilitie of his doctrine; his primacy, by those words, and upon this rock I will build my Church: and his infallibilitie by the words following, And the gates of hell hall not prevaile against it. Which we shall also by Gods grace ex-

amine hereafter, and for the folution of the first point.

Weanswer first that Christ Jesus by those words, And upon this rick, etc. meanes not to speak of the person of St Peter, but of the confession of St Peter, which he had done so worthily, in saying that be was the Christ, the Son of the living God; as doth cleerly appeare by the ensuing words; And the gates of hell shall not prevaile against it; for if this was understood of the person of St Peter, who should be called a Rock, Petra, those following words would not be found to be true, feeing fince Christ Jesus had said this, the gues of hell did prevaile against Perer, for he denied and offended his Master, yeelding to the temptation of Sathan; but Christ hearingthe true and faithfull beliefe of S' Peter, faid to him, that he was called Peter, and making an allusion to the word Peter, faid which was a most fure rock, he would build his Church, and the gates of hell should never preuile against it; (the truth of the Son of God being eternally to indure and triumph over the power of hell; ) I am affured this exposition will seeme best and most reasonable to all men of good understanding; and it is confirmed by a great number of ancient Authors; for fo doth St Chryfostome understand it in his 59 Ho- Chryfost. mily on the 16 of Matt. Upon this Rock, that is (faith he ) upon Hom. 54 the faith of his confession, And in his Sermon of the Pemecost, he faith upon this rock, and not upon Peren, for he hath not founded Id. Serm. his Church upon men, but upon the faith. And S' Augustin in his sup. Pent. tenth Treatite on S' John; what meaneth that, upon this rack I will Aug. traff. build my Church, upon this faith, upon that which was faid, Thou art the Christ the Son of the living God.

Weanswer, secondly, that although we should grant that our Saviour had founded his Church upon St Peter; and that S' Peter was the foundation of the Church it would not follow thence that he was head and superiour; for there is great difference betwint the foundation and top of an house; betwixt the feet which are athe basis and foundation of the body, and the head that is above and

10.in Ioans.



and governeth all the rest; nor because S' Peter was called the foundation of the Church, can any pretend therefore that he (hould be the head and governour? for the Apostles and Prophets are also called the foundation of the Church, and of the Saints Eph.s. Non therefore ye are no more strangers and forrainers, but fellow (it 20. zens with the Saints and houshold of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone; that is to fay, that the Apostles and Prophets have planted the Church, and laid the first foundation by their doctrine and by their faith ( which is the fame truth; ) neverther leffe, none of the Prophets or other Apostles have been therefore esteemed to have had an universall supremacy over the whole Church; and whereof they be called the foundations, it is not meant of the persons, but of their doctrine and faith; for certainly the Church was never founded upon mortall men; It was before S' Peter and the Apostles, and did not change its foundations at the coming of S' Peter or the other Apostles: And if it had been founded upon their persons, S' Peter and the Apostles being dead.

the foundation of the Church behoved to have changed, and that much to the worse, there never having been any equal to them fince; and wee are not grounded upon another foundation than that whereon St Peter was grounded; now he was not founded

upon himselse but on Christ Jesus, who not onely in his doctrine, but also in his proper person is the fundamental and head-stone of the corner.

The second Objection of the Papists which I shall produce for proofe of S' Peters primacy, shall be drawne from the following words, fet downe in Mat. 16.14. And I will give thee the keyes of the Kingdome of Heaven, and what foever thou shalt binde on earth, shall be bound in Heaven, and what soever thou shalt loose on earth, shall be loosed in Heaven. The Popes grounding themselves on those words, have affumed all power over Christians, over Kings, Emperours, and States, to excommunicate, interdict and depole, to crowne and create Princes, and to give all their citates in spoyle. In a word, they thinke all they are able to attempt, is lawfull to them, as being sufficiently authorised by those words, and that nothing under the heavens is exempt from their jurisdiction, because it is faid in that paffage, What foever thou shall binde on earth, shall be bound in heaven. At the first fight this passage wee have cited feemeth to be of great strength, to maintaine the primacy of S Peter,

Mat. 16

Peter, and his fuccessours, but I will onely turne over the leafe, to dade this objection, and shew its weaknesse and insufficiency for this purpose for I finde in Mat. 18. 18. that Christ said totall his Disciples and Apostles present, the same words in the plurall number, Verily, I ay unto you, that what soever yee shall binde on earth, Mat, 18, shall be bound in heaven, and what soever yee shall loose on earth, shall be loofed in heaven. Quecunque ligaveritis in the plurall number, neverthelesse, I have never as yet heard nor seen any Author that attributeth this generall and univerfall power over the whole Church, and over all Christians, to any other of the Apostles, by those words; why then to S' Peter more than the rest? seeing the fame words were spoken to them by Christ. This might be a fufficient Answer to the objection of the Romish Church.

But because they use these words yet further to give power to all their Priests to absolve from all finnes, even the most secret, and to binde and loofe the foules and consciences at their pleafire, I intreat you feriously to confider the occasion of this pasage, to fee how little reason they have, or rather the great wrong they doe in establishing a doctrine of so great importance on these words; for these are the words the Bishops use at the confecration of Priests, imposing their hands, and saying, Receive the boly Spirit, all that yee binde on earth, shall be bound in heaven, and all that

yee loofe on earth shall be loofed in heaven.

Jesus preaching to his Disciples of the order that ought to be kept in brotherly correction, faith Mat. 18. 16. If thy brother Ma.1. trespasse against thee, goe and tell him his fault betwixt him and thee alone, if he shall heare thee, thou hast gained thy brother; but if he will not heare thee, take with thee two or three mure, that out of the mouth of two or three Witnesses, every word shall be established; and if he shall neglect to heare them, tell it unto the Church; but if he neglect to heare the Church, let him be unto thee as an heathen man and a publican; verily Isay unto you, that what soever yee binde on earth, shall be bound in heaven, and what soever yee shall loose on earth, shall be loosed in heaven. Thence every man may cleerly fee that our Saviour speaks of the exterior and publique finnes of our neighbour, which are knowne, not of fecret finnes, and to keep the order of charitie and not dishonour him, his will is, that when thou shalt know it, thou reprove him fecretly between thee and him alone; but if he contime still, take with thee two or three Witnesses to reprove him in their presence, and if for all that he continue in his fin and obsti-

18.

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nacy, accuse him to the Congregation and company of the file. full, that he may receive correction; and if he doth not hundle and submit himselfe, let him be excommunicate and thrustour of the Congregation; and thereupon he affireth the Pationes of his Church, in the person of his Disciples, that whatsoever they stall binde or loofe on earth (being understood with this order of charitie ) shall be bound or loosed in heaven; that is, whomsoeyer they shall bind with the bands and sentence of excommunication. shall be bound in heaven, and the sentence that be confirmed and ratified in heaven by God; and he whom they shall thrust out of the Church and Congregation, shall be esteemed of us as thrust out in heaven.

Is there any man in the world that can juftly contradict the literall fence of these words? and who feeth not that this bath been out of all doubt the true meaning of the Son of God ? To what purpose then doe they apply that which was spoken of a partitular cafe, and of exteriour and knowne finnes, to all the interiour hidden and fecret finnes of the heart? and to what end doe they enlarge the power of the Minister (which is dimited in this case) over all manner of perfone, subjects, and States that the ambition to command maketh arrowes or ruther Chargoale of all wood

to defile it (elfe and all its followers.

See here another objection of the same mettle with the former. Our Savjour Job, 21, 19, faith to 8: Beter twice ; fred my Lambet, and once-feed my sheepe, and by confequence, he hath established

him universalt Pattour over all Christians.

I marvelt much that the Doctors of the Romith Church should take pleasure to forge such bad consequences; for I believe they know well enough, that Terminus indefinitus aquivalet particulari wow univerfuli, that an indefinite proposition is equivalent to a particular, and not to an universall or generall : Wee might say, that Christ in those words did not recommend all his sheep to Piver, not give him power over them all; and let us grant notwith standing, that So Peter had charge to feed all the sheep and lambs of the Lords flocke, and commission to preach the Gospell unto them, and feed them with the doctrine of life and falvation. The Tame Commission and power was also given by Jesus Christ to all Markie. the Apolites, when he faid to them in Mark 16: 15. Goe ger wall showerld, and Preach the Coffell to every creature; and Mar. 18. 19. Go med reach all Nations ; for fo ought the word feed to be un-

derstood.

Joh:21.

deflood, namely, to feed with doltrine and to teach : fole is not faid that primacy and superioritie is attributed to them, but onely a Commission and charge given to preach the Gospel every where,

and teach all mon to believe

Further, I answer, that although this passage were understood of the power and authoritie (it being an indefinite proposition? towit, my theep, all the theep cannot be understood here, but onely those which Christ would especially commit to his guard, and put under his government, to wit, the Churches which he was to

found and governe.

A King fending a Nobleman to be Governour of a Province, or Citie, if perchance he fay unto him, goe and governe my fubich well; what foole is there in the world will beleeve, that by these words the King giveth him an ample & unlimited power oyer all his Kingdome & Subjects and createth him thereby his fueselfour in all his effaces after his death; would not he be thought to be hypocondriacally affected, who would make himfelfe beleeve it ? the King understandeth questionlesse thereby his people and subjects which are in the Province and place where he is fent

as Governous, and not those who are in other places.

If a Bilhop fend a Price to governe a Parith or a Church, and by to him, goe I recommend my people and my sheep unto you, teach them well, and intruct them faithfully, take great care to feed my flock with good doctrine; ought this Prieft therefore to imagine with himselfe, that all the people in his diocesse are subed to him? and that the Bishop giveth him ample power over all his Bilhopricke, and maketh him his successour by those words? Let him perfwade himselfe as much as he can, as doe the Hypotondriaques; but I beleeve he should finde some to speake withall, if he would undertake the exercise of such authoritie without some other Commission; for by that it is sufficient he beleeves, that the Bilhop recommendeth to his charge the sheep which he hath committed to his guard and leading.

So it is without ferice and reason they imagine to inferre by those words, that Christ hath given all power over the Church to S' Peter, and established him his Vicar and Successour in his place, but onely he commandeth him to preach and declare the Gospel every where, as he did in other places to all the other Apoftles, without distinction of Jewes or Gentiles, Countreyes or Estates, but generally in every place where they should be sent, And after this



this manner doth the Romilh Church we the holy Scripture to prove the Articles of their beliefe. in a round bun ansung salahi

Another objection of the Church of Rome is, Our Savious Mat. 17. comanded S' Peter, Mat. 17.27. To take the first fish he could catch. 37. and take a piece of money out of its mouth, and pay the tribute for them two: therfore he made him his fucceffour after his death. and hath given him the Primacy over the whole Church, and over the other Apostles. See here the meaning of this history; some Collectour or Publicane cometh to St Peter, who was with our Saviour, as the first he found (it may be) or perhaps the most ancient and confiderable of all, and faid unto him, that their Mafter did pay no tribute to the Prince, St Peter telleth it to Chrift who commandeth him to go to the fea, and the first fish he could catch to take a piece of money which he should find in his mouth, and pay for him and himself to the publicane, to eschew scandalle hereby it appeareth that hemaketh him his successour, and viere after his death, and that he hath the Primacy and superiority of ver all the other Apostles and Christians. And maid and sales

> Is not this a consequence handsomely deduced by wife men? and neverthelesse it is one of the Romish Church. The publicans and collectours (for the Prince ) come to a noble man to ask of him some subsidy and tribute, they addressed themselves to the first they met withall, or to some old servant, and tell him that his Master hath not paid the subsidies, the servant goeth and telleth it to his Mafter, who commandeth him to go to fuch a place, and take money to pay for him, and himself; which he doth to shunne noise and scandall: this servitour ought he here for to presume with himself, that he will succeed to all the goods and estate of his Master, and that thereby preheminence is given unto him over all his other companions, and fellow-fervants, and should be not thew himself altogether ridiculous, who would maintain the same to draw fuch consequences? and to found one Article of faith and the most important of them all, upon so frivolous conje-Eures and weak proofs, is to make fools of men : there must be other proofs, and more authentique and clearer declarations, to pretend lawfully the greatest power, and most advantagious

foccession in the world.

Take here yet another parcell of the same dough, or rather more frivolous. St Peter (lay they) was the first who was called to the Apostleship, therefore Christ made him his Successiour, and



Vicar :

41.

Vicar, and gave him after his death the superiority over his felbut Christ ; we find allo for hereathard Christ ; we find allo

S. John faith , that Andrew Having found Jesus Christ, went Ich. 1. and told his brother Simon, and brought him to Christ, fo that by that means Andrew should be the first of the Apostles, who found the Meffah, and knew Christ; but, put the case it were Peter, and that he was the first chosen of the Apostles, and called to the Apostleship; will it follow thence that Christ Jesus made him his Successoure

The first souldier that is inrolled in a Company by his Capmin, is he for that his Successour after his death? must be have the superiority after his Captains death over all the rest, without other declaration or title at all ! especially the Captain having never declared any thing that way, but provided other waies for the government and leading of his company: there is certainly neither rhyme nor reason for deducing such consequences; so all this ferveth onely to deceive the simple and weaker spirits; but every man of judgement, feeth well enough their weaknesse it believe or give credit thereto, variotime and avoragor of

Now I protest, they are the strongest arguments the Romish Church produceth out of the holy Scripture, to prove the primacy of S' Peter, and confequently that of the Pope; for, there is nothing spoken of the Pope in the holy Scripture, nor doth he pretend any right thereto, but fo farre as he termeth himfelf the Succeffour of S' Peter; and if they be attentively confidered as they ought, I perswade my self there is no man in the world, provided he hath any sparks of common reason, who will not judge them too small and weak to prove so important a doctine, which is the foundation of all the Romish belief , and this certainly is more then fufficient to thew that the power of the Pope isusurped, that he hath not the authority he pretendeth over the Church, and that wrongfully he calleth himself the universall Pastour over all Christians, and Vicar of Jesus Christ on earth, he not being able to flew or prove his succession and power by any passage of Scripture, which hath any strength or likelihood.

But I minde not to flay there; (not for any obligation) but for greater satisfaction of those who are desirous of salvation and the truth, I will prove the negative by Scripture, and thereby shew that our Saviour had never intention to leave S Peter, nor any. other Succeffour or Vicar in his place, and that the Apostles never

G 3

acknowledged.

of So Peters Primacy

acknowledged S. Peter, not any other for malverfall Pallow but Christ; we shall also see hereafter how the Pope of Rome was above three or foure hundred yeares without being acknowledged for generall Bithop, and univerfall Pattour of the Church which next we shall shew how this usurpation was brought into the world, and how it hath been maintained in fuch an ambie ous greatnesses and sometime of the model and the state wed to cell it follow then exhat Civill

### CHAP. IX.

Proved from boly Scripture, that Christ bad never intention to leave S. Peter or any other Apa-inglie file for his Succession, or generall Vicar after him. and almanaged saria

Lethough it be fushcient to prove the usurpacion of anymi Athoritie, that no authentique nor credible titles can be produced, fo to prove the authority the Popopretenden overthe Church to be usurped, it is fufficient that he cannot produce my paffage of Scripture, which sheweth with any appearance, that

that authority was given him by Jefus Chrift,

Nevertheleffe, I shall show the contrary our of the hoty Scripture, and evidence cleerely by the fame, that it was never the intention of Christ Jesis, to leave S' Peter nor any other of the A postles as generall Vicar in his place, or superiour over the whole Church, affuring the Reader, that if he will be but an indifferent Judge in this point, and examine this with finceritie and without passion, he shall finde my reasons stronger for the negative which none is obliged to prove, than those of the Romish Church for the affirmative of the most important article of their beliefe,

Our Saviour (faith S' Luke ) being neere the time of his fuffering, did advertise his Disciples of his death, telling them that the Luk.9. Son of man should be delivered into the hands of mon, and that the should slay him, and put him to death, and that he would rife againsthe third day after his death. They under food not ( fay the Evangelists ) these words, and that mystery; neverthelesse, hearing him speake of his death, they dreamed of a frecession and primacy after his death, and fell into dispute among themselves, who should be the greatest among them, and who should command after his death

Mark.g.

lichnifi Jefus had had any defire to leave any Successour after his deth for univerfall head over them all, and the whole Church. that was a very fit occasion to declare his will. None dare fav. that he forgot himselfe, for the Disciples gave him sufficient occofion to thinke of it. Moreover, he being the eternall Wildome: hedid remember all things he had to doe; neither was there ever inhim defect of remembrance, or memory; S Peter was prefent with the others, if he had a defire to leave a Succeffour, there is no men in the world who will not thinke that this was a faire ocafion to declare himselfe there anent, his death being neere tor then take fome other time to leave a successour to them; and nevertheleffe, he never spake so much as one word, neither at that time mrany other, onely he reproved and checked greatly their ambition in that; and fetting a little childe in the middelt of them. enorted them all to fubriffion, and to the contempt of domingtion, & to imitate the humble thoughts of that little childs, which were question leffe far from ambition. House use sale to all list on

And observe that they did even dispute of that primacy after our Saviour had faid to S Peter, Then art Peter, and monthis Mac. 16. nick, ore, and the other words which the Romin Church bring for the primacy of St Posen, and if they understood those words athe Romiffi Church faith they must be understood, how commeth it to paffe, that they disputed yet still among themselves for heprimacy : Was not that to oppose themselves to the Lords Luk. 23. command? And Christ faith not unto them, why dispute yes for theprimacy ? doe yee not well remember, that I have already giun the Superioritie to Perent if it was given (as they presend) this wat the answer he behoved to make, but he exhorteth them onely whumilitie, and to the contempt of all primacy. And as they disputed yet another time the night before his death, he said to them, The Kings of the Mations exercise Lordship over them, hus is fiell var be fo among St you done and and advis the mi ment as an tras

Now feering Christ hath not left a Successione, neither at that time, nor at any other, it is an evedent figne, that he would not, that it was never his intention, and that it is to conjecture without reason to thinke the contrary, even whiches a busin a probb

Further, our Saviour being neere to his death, yea a few houres before he was taken he defired (being with all his Disciples together) to fup with them, and celebrate the Paffeover; after Sopper much from the Table, and laying afide his garment, girdeth

26.



himfelfe with a linnen cloath, putteth water into the Bafon him felfe, and washeth the feet of his Apostles, beginning ( it is true at S! Peter (it may be) as one of the ancientest, and being of allow ly spirit and a bold, he was questionlesse one of the most confide rable amongst them: nor must we marvell, if our Saviour spoke often to him, and that S' Peter speaketh sometimes for all the ref. not by office nor dignitie, but (possibly) through confidence of fa. cilitie in discourfing; (but this by the way) he doth the same to the other Apostles, and washeth their feet; he resumeth his garments, and fitteth down to the Table againe, and beginnetha lone exhortation to them, as being the last of all, both to bid them fare well, and declare to them his last Will. It is (out of all doubt) at this time that he should speak to them of a Successour, if he have any intention to leave one after him; he exhorteth them by his owne example to humilitie, to puritie and patience, to charlie and to love one another; he speaketh to them of his deitie, and of eternall life, of the persecutions and tortures which he and they were to fuffer. In a word, he telleth them a number of things, which may be feen at large in S' fob. chap. 13. but he speaketling one word to them of a Successour, nor of leaving a Vicar inhis place, or an universall head after his death, And is it not a most evident figne, if he have not done it, that he would not doe it? for that was his last exhortation before his death, knowing that they should not conveene, nor he see them any more together, to speake to them, we among the man the state of the A ! bordeness

He speaketh indeed of Peter and to him when he spoke of his inconstancy, that he should deny him three times; but he speaketh never a word to him of primacy, or leaving him as his Vicar on earth; he saith often that he is to depart from them, and promiseth he will not leave them Orphans, but that he will send them the holy Spirit to abide eternally with them, to comfort them and teach them in all truth; but he saith not to them, that he will leave them another Master in his place, a generall Vicar or head

and fuperiour, whom they must obey after him, who as the

There are none who will not judge, that if he had intention to doe it, it should especially have been at this time an occasion, and if he hath not done it here, nor estewhere, it is an infallible and certaine proofer, that he will leave no other superiour over the Church but himselfe and the holy Spirit; and he saith that he would remaine and stay with them alwayes, even to the end of the world.

Besides

Mar. 18.

Ioh. 13.

Bendes, our Saviour being upon the Croffe recommendeth his Mother to St John, and St John to his Mother; if S' Peter fould have been his Succeffour and Vicar after his death, he might even then have spoken something, but neither did he it there, nor before nor after he was rifen, although he was converfant amonest them, and with his Disciples oftentimes, for the space of fortle dives; is not this then a most manifest and cleere proofe, that he would leave neither Successour nor generall Vicar in his roome? and that it is without sence or reason to say he left S' Peter. If the relimony of all the men in the world should be found to contradift this fame, would it be of greater force and firength than this ? The Word of God ought to triumph over all a neither should any thing be opposed to it, and it is blasphemy to attempt it : there needeth no gloffes here, for this is cleere enough; but either must aman renounce all that is in the holy Scripture, or acknowledge this doctrine and truth; nor could ever I conclude otherwife, haof the Applifer, who makes the unit functional it was the Applifer

Here you may fee (good Reader) by the holy Scripture, that Jein Chrift had never intention to leave any man for Succeffour and univerfall Vicar or generall head in his place; and that he himself alone would be governour and director for ever, and none other but himselfe. Therefore it is wrongfully that the Pope of Rome groundeth and maintaineth his authoritie upon that, Now let'us see by the holy Scripture, that the Aposles did never hold Prov for his Succession or universall head of the Church.

### dre Com a p. 10 X. ibornalan soriq

Proved by the holy Spirit, that the Apostles did never acknowledge S. Peter for superiour, and uni-

IFS Peter hath been inflitted by Christ generall Pattour of she I Church, and Superiour over all the Apostles, and Christians, I undoubtedly believe that the other Apostles did know it perfectly; for although Christ should never have declared any ching to them, yet the holy Spirit, who instructed them in all truth, would have tought them this so important a point. So it is that it may be proved, even by the Scripture it selfe, that the Apostles did never



viel tacknowledge white superiorities and priorities in Resimplied therefore we may safely conclude, that he remarked it, or reliable I finde in the Acts of the Apostles, chapting, of chiat the first Councell of the Church after the death of our Saviour investibles at Jerufalem; where S. James was Bishop and not S. Penny that Punt and Burnabas and others came expressly, that the Apostles and Elders did affemble to confer about something touching Gibtumeiston, and after great debate, Perior (salth Linky) rose up and spake, and after him Punt and Burnabas, declaring what signes and wonders God had done by them among the Guttiles, and so some as they had done, S. James answered, saying buttern and biother hearten miss miner; Simon bush detained from God, with Monthly for the formula in the hour wholes are themed to God, but there we would not theme, which it many the Gentiles in the new door done the minute who are the mentioned the desirable and the many the Gentiles in the mention of the mention o

Now judge (I pray pou) by this paffage; if Poter may be thought chiefe in this to noble and famous action sitcher heart of the Apostles, who may be thought superiour in this assembly. it is question lefte & fame , the Councell holding vin his Citiend Chipel Tris time, SuPerm Speaketh after fome dispute, fortin (as is pretended ) for they had already disputed/and spoken, but St Jump pronounceth fortence in chis affembly and as Judge and of most withoritig in the Oonsiell (nicheing donnin his Chusch) he imposed is flerice to speak indeprenoince the sentence; as in the outlome of the Judges, and Satell Helian fore dry leutosteric on now! Judge, Eye unter findico as Siferomi granflation bath it whith ges ftionleffe he did, not as superiour to all, but as Bishop of the place where the affembly was holden, and to whom for that respect, the first place and greatest authoritie was three as there is no Bishop in. the world, that giveth not place to another in his owne Church, and within the bounds of his funidiction. (190 501 19 havor)

But if Perch that had the primacy, he would have pronounced the fentence as Judge and as Master and superiour over them all, and it was his to say, Ego Indico: I marvell also that S James speaking to him (if he thought him Vient of Christs) said not opposed to him (if he thought him Vient of Christs) said not opposed to him (if he thought him Vient of Christs) said not opposed to him so forme great title, such as is now given to the Pope, it being great over-sight to omic it; but he saith onely, Simon hash told; if Simon was his superiour and universall head of the Church, I same, was greatly to be blamed in this point for some irreversal or state respect 2 but knowing that there was but equal his among

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them,

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then he nich him as his soull, kieping onely the authorized and the spine of the received him tor companion. See my self a spine of

his faid in the Ades, chapit s. prthat & Perer liaving converted and baptized Cornelline the Centurion, and alf those men who per Gentiles, he came up againe to forufaton, and being there ther who were of the Circumcifion, (that is, the converted ferror) would have reproved him; and contended with him, faying, why united show into men undirectantifed, and didto eat with theing Peter beingeth and declareth all the matter timo them in order and infilieth the action , it's Peren was head of the Church and geneall Paltour of all Christians, and of all the world, I marvell first how they had the boldnesse to reprove him for preaching to the Gentiles, whose Rastour he was as well as of the fewer; and I'ad tire also that SE Pears formeth to excuse himselfe before them won a particular revelation and commission, and did not rather ull them; that being univerfall Pastour; he had power over all fales, and it belonged to him to preach the Gospell to every centure, not onely to the Jewes but also to the Gentiles recreating ly heditl not acknowledge as yet that generall power and import all primacy in himfelfe, nonyet did Christians acknowledge it in him; for out of all question they would have spoken otherwise to him, and he would also have answered in other tearmes; especally if he had thought to have had that infallibilitie which the Pope of Rome vindicateth to himselfe; which he faith he hith gotten by the ficreffion, and in the perfor of Pore! "Morrover, the Apalles fent Progrand John to preath in Se would the Pope how adayes receive any fuch commillion, and goe preach to the Indians, or in Ruffia, by Commission from ome other Bilhops in France or Italy a month y the state housed Further, S. Faul faith, that the preaching of the Colpet of the Indireuncifion was committed to him as that of the Circumcifionto Si Peter, and when fames, Copbas, and John, who feemed to apillars, perceived the grace (faith he ) that was given unto mee (they gave to me and Barnabas the right hand of fellowship ) that the her received mee for companion, that we should goe onto the bethen, and they more the Circumcifion. bas , svoiges or blod likete (if you ploife) you may observe that he attributeth no weeta Biter, than to John and James, but called them all threes, Allars, and namething Peter but Pants first; which shewed that Macknowledged no Superioritie amongst them above the rest;

Ads 8.

Gal. 2



and faith further, that the right hand of affociation was given this (that is, they received him for companion) to goe and preside the Gentiles as they to the Jewes. Is there any Bishop in the world who dare write himselfe companion to the Pope? and the charge to preach to the Gentiles, was it not the most honourable and greatest and most fit to the universall Pastour of the world? which if S. Peser had been, it was to him rather than to S. Paul, to whom it did belong; it being also said, that he hath been Bishop of the chiefe. Citie of all the Gentiles, although there belon proofing likelihood of it fit in the Scripture; but of this hereafter.

Gal. 3,11,

And a little after in the same chap. When Peter (faith he) was come to Antioch, I withstood him to the face, because he many be blamed; for before that certains came from James, he did no with the Gentiles, but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcifion, and the other Jewes diffembled likewise with him, in so much that Barnahas also was carried away with their diffimulation. But when I sam that they maked not uprightly, according to the renth of the Gaspel, I faid note Peter before them all, If then being a limited also after the manner of the Gaspiles, and not at don't be Jewes, the compositest thou the Gentiles to the Lawri ?

Here you fee bow Paul faith that he withstood Peter to his five because he was to be blamed; yea and reproved him sharply for his diffimulation and evillexample; if Paul had acknowledged Peter for his superious and head over all Christians, it is own all doubt a great fault in Paul to refit his superiour to his fice, and to to write; and if he did acknowledge in him that infallible litie whereof the Pope braggeth, how faith he, that he was to be blamed and faulty? there can be no other thing answered to this, but that Paul did not acknowledge any superioritie or infallibilitie in Saint Peter; otherwisethere is none of good judgement in the world, who would not think Paul guilty of a fault and crime of contempt: and yet no man, even to this day, nor any Pope durit ever condemne this fault in Paul; and did also he onely acknowledge Reser as his equall and fellow-Apostle, whom he was bold to reprove, and I believe that every man who is not interuffed, and is void of pattion, will judge with me by those patte ges of Scripture, and with the orthodox belief, that the Apoll did never acknowledge this superiority and Primacy in Pour and that it is in vain to the Pope to vindicate the fame to himlest

11

Peter

Church, and ghose first ages to have had A bed reven gaived test Finally, if Saint Peter himfelf didthink he had this uniterfall authority over all the Apostles, and all Christians, and all the Churches of the world, I marvell he never made it appear, nor fed it at any time, and that there is nothing spoken of it in the Afts of the Apostles, which are the history of the Apostles for more then 20 years, I marvell also that he did not addresse some Enifiles to all the Christians in the world but contented himself towrite onely to fome fewer who were differred by the perfecution of Saint Steven; and I marvell yet molt of all he did not put fome titles before his Epiffles, to make known his Primacy; he doth not write Peter Bishop of Bishops, or universall Pastour of the Church, or great Vicar of Christ on earth, nor any such 1.Pet. 1 thing but onely Peter an Apolle of Jefus Christ, to the frangers which me feattered in Ponere, Galaria, Cuppadocia, Afia and Dithi in there is not to much as one word in both thete Epittles char froureth of his Supremacy, his words are not the words of a Maller, nor of a Superious or Soveraign odoth a Soveraign ever wite long letters to his fabjects and never fpeak to them as a Sorenign; how humble forver he be without using any word of Lord and Malter, or giving any dominandement if e saw if sol

It appeareth then hereby and by that which we spoke best legited that the Apostles did never acknowledge this Primary of Saline Primary of Saline Primary of Saline Primary of Saline Primary proved this by Scripture is to be judged by any man of judgement that those arguments of Scripture to prove this negative, (to wit that Saint Primary had no Primary is are beyond all comparison aconger than those which the Romish Church doth produce to prove the assistant work this Doctrine, (to wit; that Saint Peter was Head of the Church)

plications in their favour upon those passages of whether found one by them, or some of the authorities; for there is no errorn that may not finde some colourable pretent; but we shall give sufficient answers thereto in the next chapter, and I protest I never found satisfaction; nor I believe shall any man of sound judgement find satisfaction therein; for this truth is each clear and evident to be contradicted, here were the standard standa

Now let us fee if the Bifhop of Rome, who calleth himfelf Sucaffour of Saint Peter , was acknowledged by the primitive
Church



## CHAPATO Of the Popes Primary

Indian Coming aids bad seed or sage find alothous, directly it Saint P. a. darud Solothe advised viroliness like and all the Apothes, and all Christians, and all the Christians, and all the Christians, and all the chirches of the world. I marvel be never made it appear, nor well a stary time.

That alchough Saint Peter had had the precuinence, the more more formed to the property on the standard of the special source of the standard of the standard of the special source of the standard of the s

doth not write Peer folloop of Bricors, or universall Pafferr of Peter were ever Billion of Rome, or if he ever was at Rom fat the Pope of Rome pretendeth onely his Primacy by face ing Saint Peter in the Sed of Bome, to which, faith he, is annex the generall chair and univerfall power over all obriffiend and over If any cruth may be durate from the Scripture in this point it is out of all doubt more probable yet and more certain the he was neven Bilhop , may that he was never there then otherwife for it was a frange anti-hard thing to beloeve, that he was then and founded that Church at alta bliffied there his See and chair which the Pope effermeth the link in the world with being not for much as orice mentioned in the holly Scripture, as well as that of Aurioch, where Beter is faid to have been I nor did Bent being at Biomeever focult of Berge, who should have be brushore state lame time he was and offert recommending the hinbfully fairh nothi of the chief ambing bettern w (sto wit Pleases) Moretives weiting from Coripolito the Riomans, whom he had tought, he falutetha multitude of Saints and christians at Rome; having them particle larly sibut greetesh not Saidt Florin at allo Who should have been Superiorband Matter to Burlandall the faithfull nile from the residing and confideration of abiomolyactions in a fireng pino ensit. be driven to prove that Saint Paris was obeien Bishop of Romd noverer was at Rome! clamost in thereto in the next clamost see with the next clamost see in the But I think not the queltion of fu greatim portainer, as to identify longerthe exce and ininds of the Realles the city bis; for the we grant that he was both at Rome, and was Bilhopat Rows case give noi fupation in the stra Bo pe of this of Saine Perturbating never had idas you have futbelently heard and alidelihoughhels Charch.

Lid into noun in hit the lead of to prese to make the maride of this hathe Bishop or Poperof Roman Adult have delalfor we rish to Moles was chablished by God in the efficient Prieft Lawriter and Prince in I frast to but he left no Succeffolio in that rofflice and diminie be for God attomor dominiment to ald Salming both Budhallo had ind "Succeffour in his soffice o mor thus Apofiles in their Aportiofallo sid behendhet then we should grant this Saint Perry was generally Pattour and Read of the Churche Why hould we give him a Successour in that chardge, steing God hath that time did live there ralinging bear at branches dail of nein And when Saint Peter walketh so the Christians whe dorn not command there to atlanowledge the Billiop of Rome for this Suoafforester his death growns there even ally Kingdond or Soirnighty, temporall or this tiall in the world, established without threwere fome Laws, mide about the Succession or form of Elediont here appeareth no fuch thing, not any declaration of the will of God upon this fubject wherefore then docto the Pope dimenis without the word of God right, make of aniarticle of faith thy of belief.

Further if Pererwas established universall Head of the christiin Church . it was then when the Church was finall and the thirdge was exfie, but to being now grown great; and chainlaid freed overall the world; what shoulders are firengehough es which Persy never had. Support such a burthen? "Now If after the death of Saint Print there behoved a Sicceffitte and Healt of the universal Churchen be chosen i tot alimen who have but the teaft spark of judgement judge if charoffice night not to appercain either to James or John ; whom Haulth the Galathians called the office of the Ohoreh, who lived a long time after Saint Pero bear forme other of the Apolitest, sinther then to deferre it to Lime Saint Partidiftiples of whom nothing bexame but his name; 'or to Chimney of whom they produce enely fome writings, which betanile they contrib too ridiculous things to be believed, are rejected as A poer plan; or to Christ dr Maeterne, for it is unicertain to which of cholerhicoton bornooils Or at least they ought to have honoured those excellent Apotles, to farre as to call them and ask their advice for the chooling an Head of the Catholick Church : who will believe that even in the time of the Apollies , a fmall number of chriffians at Rome , tone of them converted Jows, fome Centiles, Goldes have had the credit:

milis

of their own authority, without communicating with the Apoint files or other Christians of Ephelus, Corinth, Jerusalem, African the rest, who were beyond comparison in greater number; and more considerable than themselves? being converted before them and auncienter Christians; many of them having seen and head the Sonne of God preach, and been his Disciples.

Where is that word of God which giveth this power to the City of Rome, (which befides the person of the Emperour, who at that time did live there ruling in all cruelty and wickednesse, had nothing more confiderable than those of other Cities,) to give chief Priess, a Prelate and a Superiour to all the Apostles than ting, and to all the Bishops, whereof many were Disciples offse sus Christ, and his Apostles, and to all Christians dispersed in many provinces and kingdomes? he must be very blinde who will persuade himself of such a thing without the word of God, in some other authentique priviledge for it out of the Gospel, the Adis of the Apostles, their Epitles; or some other books with thy of belief.

But if Peter was at Rome and was Bishop, (which is not likely) he that succeeded him might succeed in the office and dignitied Bishop, but not in that of Apostle, which was personall, neither in the charge of universall Bishop and Head of the Church,

which Peter never had.

Nor do we find the first three or source hundred years and more after the death of our Saviour, that any Bishop or other writer did ever give to the Bishop of Rome the title of universal Bishop, of generall head and Superiour, or any such thing, nor that ever any of the Romish Bishops durit lay claim to it.

We find indeed that many Bishops from diverse placed write to them concerning sundry points of Religion; not as ferring the determination to them, but to ask their advice; not as from Judges, but as from Doctours and fellow-Bishops, who having their chair in the chief Citic of the world might justly be efteemed men of capacitic and meris; for we see they are content in their Epitles to call them fellow-Bishops; or brethren and companions; never Superiors; nor Masters, nor universall Bishops or Pastours, or any such thing.

It would be too tedious to fet down all the Epifiles which bear these titles, and although I should cite them, yet would some men

affirm,



head Helroviin to obtic ady daidw at alcoholmo bial bad I amily

But for an irreprehentible proof of this before any reasonable man, let them but read the lives of the Popes written by Popill authours, especially by one Dn Chefne, a modern writer, who not forget nor omit any thing to provethe Primary and newen of the Popes of Rome; there yet may fee in the life of ciery Pope, the name and subject of all those who write to him and whereof any knowledge could be had; and this man thinketh to draw great advantage for the Primacy of the Billion of Rome. from the multitude of letters written to him from fo many places, which was onely done for the reason alleadged before that not formetias one word is thereto be feen of Superious or univerfall had of the Church, or any fuch like thing, but onely of fellows Rishop, brother, companion cocquall, or some such thing which hewed no Superiority or Primacy, but onely equality; as for the world Pope, which is as to fay Pather; or (if ye will) Father, of fithers, Piter patrum ; it was a name common in ancient time to all Bishops: and when they called him Bishop, that was neished universally nor yet of Rome nor Romane (but very felderne) but only Bishop of the Citie of Rome : to thew, that in those times his wife diction extended not without the walls and suburbs of the Citie of Rome Whence it may be obligved that in much probability, the Billions yet of those times were no more than the Pattours of parishes, as it is certain they were at shaful institution , there being not yet at that time speech of diocesses nor of Pastour that budenthoritie overmany Pallours or Churches and the number of Christians, being but finall every where, one Pattour did ferve and was fufficient for the greatest Ciries, who was called Bishop) ting the aid and affiliance in his charge of the Presbyters; (that in to lay Elders; and out of the number of the Elders was ordinanix chosen the Bishop, which is to say, Intendent or overseer of theflock, (but this by the way. ) is eninomistary minimal or product to Now to return to the Bifton of Bome; it is true that fome times they were transported with flattery or by way of civility and contplement so stive him forme titles and Epithites of praise, woring more of flattery than truth, extelling either his learne ingorholinesse beyond all christian modelty and appearance of tunh but by a speciall providence of God, who would conlervethis pure doctrine for his elect, or because that was soo great



happeliation for them, they were never induced to give him in title, which might any way them that Primacie or generalisting among and that without any contradiction of the whole Romin Church, to the time of Existent, which is about 300 years, and arrong time of foralise thims.

had, it was highly to wrong him in writing to him, and norghbrad, it was highly to wrong him in writing to him, and norghbing him those sites of honour which were due anto him, those was it a good way to obtain fatisfaction in that which they asked, to refuse him those qualities of superioritie dis subjects did owe him, especially in so teetling and important a thing is there any Prince in the world, that would not have reasons to be offended, if one of his valids writing to then should call him confidentifien, and the dependency be bath on his Lord, and yet in shose first ages, we read not of any Pope that was offended with any Bishops who writ to them; the calling their brother, fellow Bishop; or to mpunion, or for denying him the title of Universal Heiden any tast and addid mid below yet no dw but agostical list

the Pope of Rome to be universall head of the Church, aid ther the Bishops of Rome to be universall head of the Church, aid that the Bishops of Rome did northink it of themselves elithic costs quence be not reasonable. I know how was may be shought to foundle in the world padget ton indifferent Reader, with a plant of the certain with a certain certain with a plant of the certain with the certain with a certain certain with a certain cert

They of the Romill Church, it may be, will produce againful that we have cleerly alledged and proved from the Scriptures of otherwise, a number of passages, out of some Bathers, men of the surfages (for fince Sylve five that the greathest of the Bilhop of Rome did begin, we mult not marvell for the restone alledged) which feem to give the Primacy to St. Powe, and the Bilhop of Rome; but the answer is brief in this and other points; if they produce ten seeming testimonies for them, I shall produce a dozen to the contrary, taken out of the lame Pathers; a great deale stronger, cleerer, and of greater force than others, and wall shall

Bit not to flay any longer upon their needlesse things; let them them us the true manuferipes, written by those ancient Fathers, and we will take the pains to read them, and examine their opinions; although nothing oughe to be opposed to the hely Scriptures.

But to alledge us hooks written eight or nine hundred week durthe Autographs and written or printed after a should conies and under the highest power of the Church of Rom there is no reason we should trouble our brains with them and all 6 thefe books, being laid together, can in nothing equal now conseneer the authoritie of the holy Scriptures, which are avour oland acknowledged of all menicand speak most cleerly and this any primacy nor title of head and inperioranion side ni yllishin And fo for the Fathers in this and other municipy became will say no other thing than that which I have said in the seventh Chapter of this book, Lintreat the Reader to fee it there 1121 11

But how cometh it to paffe, that the Pope of Rome hath por feled himfelf of fo great an authority, and maintaineth the fame ches and greatneffe and being sega quem of rocares and infoinion in if there were any Bilhop who was perfecuted by other Bilhons, or

Councell, cither fully payability by your presently to Rome addressing himselfs to the fullion, the princip of them all, to affi In what manner and as what time the Billiop of Rome will him againft his adverta; stander 9 de disquiful extremitie palle often all the limits of truth, many amongs them to captivate his

Tholewhe will wand and confider attentively the History of the Christian Church, especially the life and history of the Poper witten by Popish Authors themselves, will cleerly see that the full 300, years after the death of our Savious, to the time of Po Sheffen, the Biffing of Rome did pretend so authoritie over the ops, northid any give him the title of blatverfall Head and Billiopin any of the Epittles, which were written unto him telle Shapand Church of Rome afficied with the perfecutions and Jamies of the Emperotors imploying their thoughts rather fells the conference of the faith; in the practice of humility and fait tence, than in ambition and usurpation of any authoritie which belongethno wayes unto them his is bacher and sid offered all

But as honours change manners, and feldome to the better, Confluence the Emplerour having been baptised by Sylveston htoBilhop of Rionie, and mide the first Christian Emperous by are colline zent of the rotion ( to the great prejudice finer of all Clinitenclorne) transferred his Court to Conflantinople, leaving de Gityof Prome to Sylvefler, with a donation of miny Canits landings, and report to by that gift the Bittiop of Riom



the cichest and greatest Lord and most considerable, without comparations of the Bishops of the Christian Church; it being knowle through the world, that the fole Empereur and Monnes of the world, had lest him his imperial Citie, and inriched and gratified him with so great wealth and stonour for him and his successors the Bishops of Rome; and howfoever this good Bishop did see himselfa possessed at this wealth, yeeded he never situate any primacy nor title of head and superiour over other Bishops or Christians himselfactor his successours for two hundred years after his death; himselfactor his successours for two hundred years after his death; himselfactor his successour made quick work on yelling

It is true, that being made the rithest potentell, and most confide rable amongle all the Bilhops; many beganto honour him more, and write to bloowith breaten respect ( which ever followeth ) ches and greatnesse) and being thus eminent among all Christians; if there were any Bishop who was persecuted by other Bishops, or excommunicated by his Patriarch or Metropolitan, or by any Councell, either justly or unjustly, he went presently to Rome. addressing himselfe to the Bishop, as the richest of them all, to affish him, and the most powerful tond of greatest authorities to proud him against his adversaries and assecofficien and extremitie paffe often all the limits of truth, many amongst them to captivate his good will and favour, drown to give him as generative as their indutry bottld (aggetti and although the who gave them sind they tow horn they went given, know fishic iently that it of as knowing fully and swithout wer form out he Worth of Gothen evertheletic fi extremitioand miscolicie basherorie imade them subidiselem install point, defiriting about felves of formethings which full belanged to themito give themi to the Bishop, from whom they expected if filtence; and the vanitie which did creep in and diffile in selfe in the hearts, mada many Ropes receive those riches withous commen didion ( 40 lenth apparent) or opposition that was capable to him tience, than in ambition and ulumpation of any anlargorq schirab

In Sylvester his time indeed, it did cleerly appears that the greated nessend authoritie of the Bishop of Rome did grow and incresse mightily; Neverthelesse, the ticle of generals suffering remainers of Bishops, on Vitar of Christ Jesus on earth was not intentioned, nor was is given of usurped by any a and the first Bishop of Rome in whose time, the title of universals hishop began to the spoken of, was Gregory, who lived above an hundred and fiftie years after Sylvester, between the fifth and frush age; I call them

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Esig. 188.

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Epif.30.

and others, Saines, after the manner of the Romith Church, that it marthe better be knowne of whom I speake, I having no purpose hereto queltion their holines, feeing affer the Apostle calleth all Christians Saints; and although it is apparant, that the puritie of the Church was already much changed under this Pope, yet he had modely enough, pertinently to refuse this title which was offered him , and to reprove and blame the fame feverely in the Bishop of Constantinople, who challenged and usurped that which hitherto had been attempted by none other. And however, my resolution be not to overcharge this Treatife with paffages of Fathere I hope notwithstanding that it shall not be amisse to set downe S' Gregories own words on this fubject, which even those of the Romish Church confesse to be true and not Apocrypha,

There was at that time in Confiantinople a Billiop named Tolon

and thew to neere as I can the fumme of the Hiltory

amen exceeding ambitious, defiring to extend the limits of his Diocesse as far as was those of the Empire, and usurpe the title of miverfall Bilhop over the whole Church; even as the Emperour who had his refidence in that Citie, was generall and univerfall Monarch of the world; a zitle which before him no Bifhop durft starpe; which Gregory Bilhop of Rome feeing and confidering how great confequence & prejudice it was to his See, and all other Bihops, he as the most potent and remarkable among them ( for the causes I have already set downe) opposeth stouchy, labouring violently to repell the boldnesse and temeritie of this usurper, Greg. 1.4. without complaining therefore that John had therein incroached Epif. 76. postany priviledge appertaining to him, and all the Bishops of home, but he couragiously maintaineth that title to be prophane, amilegious, and a prefage of the comming of Antichrift; fee the Idem. La. 76 Epistle 4 Book.

Applies the 78 Epittle of the fame Book It is (faith he) withing me harter indure, that our brasher and fellete Bilbop should be alone talled Bishop in contemps of all the rest; and what other thing doth his suprance portend, but that the time of Antichnist approaches already, hafa mbe imitares hoim, who diffaining the company of Angells, And prejudice to all other Bernaluguil de not at at he of prejudite

Little 80 Epittle of the Same Book, he faith, None of my prede- Idem.l. 4. " my my mil uf this prophane word, bearnfe if one will call bimfelfe Epift. 80. miverfall Patriarch : the name of Patriarch is from from others; is for be is from a Christian foule, that any found fally afcribe to bimfelfe,



of she Popes Primary to hinsfelfe, that Weberchy he direinishesh any thing from alle honeshed brasbien; to confest to sharmifuft freeh, in no arbite thing sharing from the faith; one thing were own to the amitie of faith, and and thing to Suppresse pride; and I fay baldly, what he who collech lines Pafeur univerfall, or defixet b face be called, furpa fech ebe Antichall in pride; basaufe by pride be exalteth bimfalfe above others born bei In his 188 Epittle of the fixt Book, fee his words ; Aller A that he could not have peace with mes if he corrected mar ibe wanted that superstitious and ambitious mord, which bath been invested bish first Apostai , and to speak nothing of the injury done to your human, if a Bishop be called universall, that universall once falling, the universal Sall Churchmust alfo fall downes to to allow Thus much faith & Gregory of the arrogance of John, Patriarch

of Constantinople, who would appropriate this title to himself he blameth his infolence, and appliet h not to himfelfe that which he denieth to him; but rather reinfeth it being offered in these words in the thirtich Epithe of his feventh Book, Behold, (fith) in the Preface of the Epifle) yea have fent unro mee (I having forbid in ) yee have muote a word full of ambition, calling mor miver fall Pole which I intreat you yee would use no more, for it is taken from you which is given to any other more than roafon requireth, As for most account it no honour to fee the honour of my breshren diminified; for my honour is the honour of the univerfall Church; and the folid author ritie of my breshren. Namif your fanthicis call meathe Pape mount Sall, you deny your selfe to be fuch in calling mee univerfall v monois

And thus much & Gregory in those places for the condemning of that title as well in his owne person as in John, who would not for all submit thereto, but persisted still in his prefumption, nor would his fucceffour after him for any intreasy pare with any thing. 76 Epittle 4 Book.

Judge by those testimonies if in those times the Bilhop of Rome was thought or did thinke himfelfe general! Pallour and Head of the Church, his power and authoritic being already very great but not yet come to the prefumption of usurping that dignity and primacy; for that feemed to be an utili pation of frich confequence and prejudice to all other Bishops, that he dinft not attempt publicely for feare of a generall opposition from all other Bishops. who might also have interpoled the authoritie of the Emperous

And howfoever, the Bifliop of Rome at that time did flew great indirection to their primacy for perfecting of their great bimpelles.

CHAP, LT.

Idem. 1.6: Epift.188.

Idem.l. 1. Epift.30. foreit was given them by the wicked and perfidious Emperous Phone; who having overcome and taken Mainie, fucceeded in his place; and because he was freely and without any contradiction growned at Rome; in recompense would oblige the Romeis, and ordained that the Church of Rome should thereafter be chiefe of the Churches, and that Benifice the third then Pope should be universall Bishop, and so was the controverse determined by the power and authoritie of the Emperour.

If after all this, the title of head univerfall and general Bilhop aght to be thought of divine right; and of divine and Apottolique minition given to the Bilhop of Rome, I have done; beleeving this he git and declaration of a wicked Emperont, maketh not

rout did stide : he concluded with not untitled at

Thus you may perceive (friendly Reader) that Christ never gue is to S. Perry; and that the Apostles never believed any fifth thing, nor did S. Perry himselfe ever imagine to have it or make thou it. Yee see how almost six himdred yeares were simpled (which questionlesse is a long time) after the death of our Saviour, before either the Bishop of Rom was esteemed or did esteeme himselfe generall Bishop and Superiour over the whole Church; adnow to say that it is the instruction of Jesus Christ, is it not to this men sooles and believe they are gette void of all sense and most not to perceive the imposture? Nor is there any but simple and weake wits will believe it in the Romiss Church; and if it stay Article of faith (as the Pope & his adherents preach, and as the Councell of Trent declareth) there is none by that reason in the Romiss Church, but weake judgements, who are in the paths of allowing the analysis and an analysis of allowing the analysis of a superior and an analysis of a superior and analysis of a superior and an analysis of a superior and a superior and an analysis of a superior and an analysis of a superior and an analysis of a superior and a superior and an analysis of a superior and an analysis of a superior and an analysis of a superior and a su

CHAP. XIII.

How the Bishop of Rome bath and doth labour to mainman saine his usurped Primacy, and after what manner and months to the Pope is elected as this present.

Know the Cardinal Barmon, a man otherwise learned, and of great authoritie in the Church of Rome, in his Ecclesiafficall His lary hathendeavoured, above all things, to shew the primary of the



the Bishop of Rome, as being the principall end and cause of all his painfull labours; but I protest that he saith nothing contrary to all I have spoken here of the History of the Popes, except only that he striveth to draw more advantageous consequences for the Bishop of Rome, but with what sinceritie and ground, the indiffe-

rent Reader may judge.

And because he sheweth (that which I have granted) that her ters were written from divers places, and from many Churches to the Bishop of Rome since S' Peters death, either to have his advice in matter of faith, or clearing of some doubts in Religion; or composing of some differences risen amongst the Bishops, as to one of their fellow-Bishops, and brechren, who had great authorities mongst them, as being the Bishop of the Metropolis of the world, where the Emperour did reside; he conclude the every when the primacy; but with very bad consequences; as doe many more of his fellowes, who taking pay of the Romish Church, wither for searce to loose the Benefices they have, or in hope to obtain better and greater, doe all that lyeth in their power to extend the sime, diffembling often those errours they perceive and labouring to cloake and excuse that which they cannot deaty

Certainly, there is no man who reading the Cardinall Ramini with a minde void of passion, will not cleerly perceive that he proceedeth after that manner; and indeed, according to the policy and wisdome of this world (which is neverthelesse foolishesse before God) he could not doe otherwise; for he was wise enough to see and foresee, if he wrote otherwise than in the favour of his Holines and the Romish Church, he could never have aspired to the Cardinalship which he obtained thereby, nor to the honours and gratifications the Pope imparted to him thereafter, for having maintained so advantageously his authoritie and pretended

rights.

Now to returne to my purpole, the Bishop of Rome having once obtained the title of universall Bishop and generall Pastour of the Church, by the donation and investure of the Emperour, he being already in possession of great authoritie and shadance of great riches, it was not hard for him to maintaine and conserve it in despite of all oppositions that were raised from time to time by Bishops who had not so much tiches and authoritie as he had a backe strong enough to contest it against him, and make him quit the title, but rather hath laboured to exalt himselfatmore



ad more a taking occasion from the weaknesse and necessaries or the simplicitie and devotion of Princes to augment this authoritie cesses, and occasioned many fad Histories, and lamental staffs has

And he who by the meanes and beneficence of the Emperous was invested in the possession of his great ness ortimacy and riches, role in a small time to that point as to strive to depose them from their thrones, and usting the right of creating and drowning them, make them kiffe and adore his feet, havieven to fet his feet upon their necke; abufing those words of the Pfat going Theo first nake upon the Afpe & Bafilifque, and the Lyon and the Dragant foald Plat. 91. thou tread under-foot; as did Alexander the third to the Emperous Fredericke Barberouffe; and his fonne Henry the fixt (faith Bord mir) being brought to the feet of Pope Innocent the third there to receive the Imperial Growne upon his knees, and it being fee upon his heard as he was on his knees before the Pone who was on athrone, he beat it off with his foot, faying to him with an unfupportable arrogancy, Know that as I have had the power to fet the Crowne on thy head, to have I to take it from thee, and deprive therethereof at my pleasure; But they took their time and oppose unitie of the infirmity and mifery of those flided Princes, to the and crime is considered what fo no iteration of their Empires on it on its And no man of understanding will peruse the History , but he may fee, that as the Emperours had invested the Bishops of Rome in the title and qualitie of Head of the Church , fo for a long time after, they rate ined the authority to create and infial them in their See, and depose and turne them out; neither was any admitted of received, but by confent of the Emperoun ; And if in the ablence anddillance of the Emperour, the Remark at any time medled themselves with the choosing of the Pope, they sent continually to the Emperour to have his confent, which formetimes he gave profitable to themselves. The Cardinalls Volutor asmin anto but And because sime abererh and changesti all things a that which fometime before was done by all the Romans people with the aforefaid conditions, became by lettle and little to be reduced to the Clergie alone, which as the Pope grew greater and richer, did Mo augment their revenues and power ; gathering the crummes from a Table Conscellinely furnished as was that of the Pope ; and othe confent of the Emperous began by little & lines o be hege lected, but principally then when the Emperouse were far different and taken up in other places with warres and troubles, and had neither

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of the Popes Primary

GHAPA BE

And when they did appose themselves, it had often divisitions ceffes, and occasioned many sad Histories, and lamentable Trage dies, and and to amend the division of the divis

But in the end, the power and riches of the Emperous diminishing by their dissolute life, and the revolting of Princes their side jets, and the Church of Rome growing continually in riches and wealth, through the too simple devotion and liberalitie of many Princes, the whole power of the Election of the Pope came to the Cardinalls, who in the beginning were the chiefest and richest among the Clergy of the Citie of Rome, and now are chosen out of divers Nations, but more of Italy than of all the rest of the world together; all of them bearing title of some Church in the Citie of Rome; and by them alone at this present is the Pope chosen; but with all the corruptions and abominations which can be included in the Election of a Potentate.

For when it is in question to make a new Pope, there is no passion that is not set on worke, there is no indirect means left in assigned, no symony that is not committed. The Pope being dead, all is in disorder and consultion in the Citic of Rome; every the and crime is committed there without punishment or inquiry, all revenge practiced; the Officers made by the defunct Pope having no more power; there is sixteene or seventeerie dayes allowed to the Cardinalls, to converne and enter into the Conclude with the place survivided with Chambers and little roomes, situal for the Election no yet a save reading; the made and one should be a place survivided with Chambers and little roomes, situal for the Election no yets any reading; the made and one should be a save reading.

Those who pretend to be Pope, make commonly many faire promises to obtaine the voices of the Electors; to some they promise their Pallaces; to others, Offices and Benefices; to some the advancement of their kindred: in a word, all they can imagine profitable to themselves. The Cardinalls Nephewes of the definite Popes, as the richest and most potent of the Bounist Church, being inriched and made great by the favour and power of their Unkles, have each of them their factions and Caballs aparts, composed of those who are ingaged to them, by benefits and curteses received and pretended, or in favour of the Cardinalls cap, or some other gratifications, given thom by the Popes their Unkles, not speaking of their alliances and other confiderations of nearness they have among them.

After that, is the faction of Princes, of the Emperour, the King

of France, Spaint, and Paland, of the Princes and Remulticks of Indy, who by their Embaffadours and Pentioners, Isbour all of them to have a Pope that favoureth the great neffe of their effacts. Last of all, is the Faction which they call of spiritually, which are they that endeavour to choose for Pope, him whom according to their conscience they thinke most proper and sit, and whom they have will be most proper and sit, and whom they

their conscience they thinke most proper and steep their conscience they thinke most proper and steep and whom they believe will be most profitable for the Church. But this number is commonly very small, and in the Blection of Pope Union the eighth, who at this present holdesh the chaire of the Bishop of Rome of sity-three Cardinalls, who were present in the Condave for the Blection, a Gentleman of the Romish Church at this time residing at Rome, who hath saithfully written the History which is publikely to be seen in the Booke of the Empires and States of the world, saith that there were but three in all of the christall faction, which aymed onely at the Election of the best without considering the Introst of France or Spaint, or any particular benefit or utilitie.

And also after the same or a worse mamer, have all the modern Elections been which I have read; as yet may see more amply in the Books that are written thereof, so common in the world as

quently who entreth not in the stem by mele shire a son best white

Now as the faction of those good and spirituall men, who syme onely to choose the best and most properly is question effect the least and weakest; and as the worldly saddon are ever the greatest and strongest, it is needless to aske what doth ordinarily follow; and it is a marvell, if a good and impartiall and not sacrous be chosen for Pope; I speak even according to the beliese of the Roman Church.

They speak indeed a little of the holy Spirit, and invoke his alistance, but chasts onely with their lips and for ceremony, (the holy Spirit flumning such corrupt company, that is so little disposed to receive his motions) thence cometh it that they are sometimes moneths, yeares, year, ten, twenty, thirty, or forty years, they cannot nor will not agree; and some of their make one Pope, others mother; this Pope creating his Cardinalls and Bishops, and the other his; with white diforder and scandall to all Christians, Heaveyon to judge; the Earth oftentimes bleeding at their exercations, is not a second of their makes of their cardinals.

And I may usually fig that almost all the Popes and created by fymony; for all the Princes well knowing by many experiences that



CHAR. EQ

that the Election of the Popes is foldome according to the light of confidence, but by corruption and favour; they are obligated entertaine, expressly for that end, Pentioners amongs the Cardinals, to whom they give yearly Pensions, or some fat Bonefold their disposition, and so buy their voyces, that at the Election they may have a Pope of their following administration and so may have a Pope of their following administration and a surjoint and the surjoint and surjoint an

The nich and powerful Gardinales who are continuously the same of the desired provided the same with the same of the desired provided the same of the desired provided the same of the sam

monly to captivate to themselves voyces and friends; and because of tentimes they be not very rich, they lare content to promise more than they have a minde to performe, year more than they have a minde to performe, year more than they are able on all the examinations which are most common and ordinary.

there is almost not one who is not chosen by symony, and consequently who entreth not in the Sheepfolds, not as a good Paston by the doore, but as a rayoutous Wolse, breaking the wall to sed and fill himselfs with the bloud and substance of this Sheepe and not to feed them with the apputishment and food of life. That since the post of the post of the before the Election to read from Balls which thunder out the most searfull excommunications and institutions is possible against all those who proceed to this election by direct or indirect symony, or any other crooked or unlawfull courses, declaring them unit and uncapable of any Ecclesiastical Office or Benefice; there are almost none of those elected, who are not anathamatized with most terrible excommunications; and by those Balls made uncapable to keep the Office; so that even there by their election is voide, and their possession of no force and un-

Sacraments: And neverthelesse, they often continue to many plears; but as they amagine themselves to have all power to hinde & look on earth, so doe they quickly loose themselves from all those Anathema's being once Pupes, extending the same favour to all those who have affilted them in that mystery of insquite.

just, and all exercise of their power invalid; but are even irregular to often a their exercise any act of clien charge, or administrative

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By such corrupt and diabolical relation in hathcome to pulle, that such abominable Monsters the Earth tath seen so in the chair of Rope, that none can read the History of the Popes written by Papits themselves, but their hair riseth with horrour elvis not my intention here to set down the abhanisations which are to be seen in those books how seever written with albein moderation poliple to a rayourable Historian; for I will not here be accounted in perfect me of that crime in producing such a multitude, as hardly could they believe them being written by my hand.

But let those who will, read there the life of Urbanus the sewenth who for a light suspicion put to death eight of his Cardinals cruelly, causing to be sowed five of them in one sack, and did throw them into the Sea before his eyes, he being present in the same ship. Oh more than barbarous crueltie for a Church-

Let them fee the life of Alexander the fixth, fonietimes called Borgia, a native of Spaine, who gave the Indies to the King of Spaine, where he had nothing himself, and gratified him further with the brave title of Catholick King ; Let then but read, I fay, thelife of that good Pope; and they shall fee how many battards he had, and how, loving one of them called Valentine excellively, although the Murtherer of his own eldest brother to get his estate, he had resolved to poy son all the richest Gardinals of his Court at one time, at a feast he had prepared for them in the Countrey, thereby to inrich his forefaid ballard with their spoils; but that criell defigne was both prevented and punished by God: for being thirflie before dinner, the butler either ignorantly or by the just judgement of God, taking the bottle with the poyloned wine for the wholesome, the Pope having drunk of it, died presently; and that Valentine who drunk also with him, being younger and stronger than he, died not presently but languished the rest of his life.

An infinite number of such or the like actions, little better (if not worse) are to be seen in their lives and histories, where I rather wish the Reader to search them, than that I should blot my book with them; for if I should set them down here, the simple and ignorant would believe I spoke with more passion than truth many of their actions surpassing all belief.

And if there be found any amongs those Popes well bred, and



of a courteous and wife disposition (that hath sidome come to passe) nevertheless they have been guiltie (some sew excepted) of the common crime of inriching their Nephews, bastards, and kinfolks with the goods of the Church, and the blood and sublimes of poore Christians, so far as their power could extend it sit and those have been the materials that have builded and centered almost all the most potent families at this day in Italy. But let us a little rester upon the power of the Popes of Rome, and their election, for it is an important point.

### CHAP. XIIII.

A notable reflection upon the usurped power of the Pope and in election, and how much all Princes, Prelates, and come Christians, even Romanes, are interroffed therein.

Have sufficiently showne before, that S. Peter never had the Primacy, and how that which the Bishop of Rome pretendent.

being usurped, is unlawfull, and of no force.

But let us suppose that Jesus Christ did establish S. Peter for his Vicar on earth, and for Head of the Church after his death; Nay suppose that S. Peter was Bishop of Rome; it will not therefore follow, that the primacie of the Church is bound to the Bishop of Rome; and that, he must be head of the Church, who is created Bishop of the City of Rome; or that the people of Rome have the priviledge to give a general! Head to the universal! Church, at those of the Romish Church are forced to confesse.

St. Peter (lay they) was Bishop of Rome, and erected his chains at Rome, therefore he hath-placed and established the Primacie there: I am sure that St. Peter also and first was Bishop of Antoch, after the death of the Son of God, therefore the seat of Primacie should be rather at Amsoch. Yes, but he lived and diesat Rome; Our Saviour who was the chief Priest, and Head of the Church, without controverse diest at Jerusalem; at Jerusalem therefore rather should the Primacie and sirst chaire be: and seeing Moses who was principall amongst the people, and chief Dostor, did exercise his office, and die in the Wildernesse; therefore ought

the Madices allo to imake the feat of sheir primacie and principalities in the wildernesse in a mountain a start year ment of the said about the said the sa

They must then of necessities by that the priviledge of primacie was personall and not locally given to the person of S. Peter, and not to the City of Ross, where he settled his last See; they having as yet found no such passage in the holy Scripture, commanding the primacie to be annexed to the Bishoprick of Ross, where

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If then the primacle of the Church was not bound to the Bishop of Rome, what right have the Romanists had to give a generall head to all Christians, as they have done a long time? And although it had been annexed to him; when it was a question to essee a Primate by the course of election, all Christians ought to be alled to give their voice, either themselves, or by their deputies, and chuse him whom they were to obey; which never being done, sheweth sufficiently that election was not lawfull, and so other Christians were not obliged to obey him, they having neither been called, nor had voice in his election; It being the Law of all Canonique election, charall those who have interest be called to give their voice and suffrages, either themselves or by their deputies. But let us leave those ancient elections, and see if that which is now adayes, become and juster.

Here Oh Noble Princes and Prelates of the Romillo Church, I will exceed by would onely life up your eyes and confider flow much ye are intermelled in the cheftion of the Popes practifed now theyer all the entitled now theyer all the entitled now theyer all the entitled now theyer.

When it is a question to create a generall and universall Pastor of the Ghurch, I believe that all Princes and Pastors, year and all Ghristians ought to be called to elect and chuse themselves or by their deputies, him whom they must obey and who ought to keep and guide their souls, and on whom all the good or will of the Church dependent; But this is not observed; they contending themselves with the Cardinals, who represent, say they, the Clergic of the Church,

Here I might ask who those Cardinals be whom they call Printiof the Church, and upon whom the Church is faid to relt and nove as a doore on the hinges; for from the word Cardin is Cardnall taken; and it is known to every man that some of them are imple Priests, others Bishops, and others neither Priests nor Bihops, but ordinarily great Lords and Princes, to whom that dignitie



of the Popes Primary ming

nitie is given for the greamelle of their family, the mon pit of them being very rich, and abounding in wealth, and pleasant who represent nevertheleffer as they say the Apostles and diciples of Jesus Christ, although the difference be as great brasses the Cardinals and the Disciples as betwitted as and night, and a great Chaos between chose conditions; and nevertheless their are the guides and leaders of the flock of Christ, the Countestours of the universall Pastor, and the onely men can give a Pastor to the Church, so the model on as well and all added and all made it

But confider (I pray you) what prejudice it is to Princes and Kingdoms hereby: the Popes labouring to perpetuate that Princes within the families and confines of Italy, make of purpose great number of Italians Cardinals, for one of other country, and I am full perswaded if there be fixtie Cardinals, there are more than fourtie of them Italians, and it may be three or fourtie every other Nations: and when the Pope is dead, there being but 16, or 17, dayes purposely to converne and make a new election there are none but the Cardinals in Italy can be present to it in not to be marvelled if the Pope who is now addives created, there an Italian, it being impossible to other Cardinals who are implosed in their charges or about their Princes to be present in time their number being even too small to contradict or carrie it put though they were there.

what I would willingly ask who hath made Iraly dearer to Got than other Kingdoms and Nations, to carry this priviledge and to give and impose a Law upon all other Christians of the world Was Christ Jesus and S'. Peter born in Italy they were born and iffued from Judea: ought Italy (which is but a small peece of ground ) to give Laws to the whole world, and to bring all other Christians under their yoke : Isita Nation of greater worth the is France, Spaine, Garmany or other Kingdoms, greater and riches, more powerfull and renowned, than the is to bring them alfoun der ber Empire ? if the Head of the Church ought to be created by election, to make the election just, equitable, and lawfully all Kingdoms should be advertised of the day of the election that they may have sime to come or fend their deputies thishere in them have equalitie of voice, as many and no more, of Lean than of France, or Spaine, nlet Italy although but little; hold the place of a Kingdom, and have as many voices if they will , and greater and more powerfull Kingdom, (that might be fuffered

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and it is all the favour it could pretend) let the election be made at Rome, and let the Pope live there if he lift, this might be born with, providing all the Christian Kingdoms might have time to fend their deputies, and be received with equalitie of voice and suffrage; so he who should be chosen in this manner might more lawfully be esteemed head of the Church, if not by divine, at least by humane right and Ecclesiastical policie; and Christians having after this manner contributed and consented to his election, might have some reason to acknowledge him for superiour, and obey him.

But to be elected as he is now adayes; although in all times there had been a head in the Church, he who is elected after this manner cannot be justly and lawfully effected for such a one; for the election is altogether unjust, and consequently invalid; and therefore none are bound to obey him; I speak even according to the Laws of the Romish Church, supposing also that Jesus Christ had had intention to leave another Head than himself to the

Church on earth.

Imarvell that Kings and Princes who have so great power, and so wise Counsell neer them, should so suffer this great injustice to be done to all Christians, that depend on their Authority, and take no order with it: are there not as wise men, and capable to govern the Church in their Dominions as in Italy? Is it necessary that it be continually governed at this day by an Italian? and that all the Congregations and orders of the Romith Church be also governed by men whom the Pope laboureth by his policy to have ever of his Nation, to reign and maintain himself with more full power? Those whom this doth concern, know sufficiently what I mind to say.

And must all the goods and almes of Christians serve onely to augment and inrich all the families of Italy, one after another? and that strangers can never pretend any part in that wherein they have as much interest as the others, and the materials of which they surnish at their proper charge, and to the great oppression of the people, which might be much eased, if those innumerable summes of gold, which go every yeer out of their Dominions to maintain the dissolutenesse and excesse of the Pope and his Court, did remain within the countrey, or were converted to the use of the Kings and Princes, nor is it without cause that the Italians mock other Popish Nations, for suffering themselves to



CHAP. 14

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be so gulled by them; and truly they have good reason: Let those who have the authoritie and power in their hands look to it if they please. I speak this even according to the maximes of the Romish Church and their worldly policie; but this is not the greatest evil, nor the thing I intend most in this discourse.

By this it may be seen how the Pope of Rome abuseth the bountie of Princes and Christians, to maintain himself in his authoritie; and howsoever S. Peter and the other Apostles were subject to Princes, he himself in his 1 Epift. 2 Chap. 13 verse, exhorting Christians to all dutifull obedience, and especially that obedience and subjection that is due to Kings and Princes. Notwithstanding the Pope at this day saith, that he is exempted from all spirituall and temporall Laws and jurisdiction; thinking he holdesh of none but himself on earth, labouring to usurpe the same authoritie over Kings and Princes, that the Son of God had, and applying to himself that of our Saviour, Matth. 28. 18. All power is given to me in heaven and earth, but with this difference, that although Christ had the authority, yet he made no use of it, but ever submitted himself to Princes and Kings of the earth; and the Pope having not this power, usurpeth it neverthelesse so farm is

Thence cometh it to passe, that he would bring under his authoritie and Dominions, Kings and Princes, and pretendent them all to be subject and tributarie to his power, not onely in spirituall, but even in temporall things, and that with that substitute and craft, which Bellarmine and other Romish Doctors call indirect paradiction and power; whereby he makesh all the States, Empires and actions of Princes liable to his authoritie; it being impossible, but some interest or pretext of Religion or spirituall good be alwayes mixed with it, over which the Pope pretendent direct authoritie, &c.

And therefore it is a Maxime in the Romish Schooles, that he may depose, establish, and excommunicate Kings, interdist their Dominions and Kingdoms, give all their estates in prey to the first Conquerour, under the pretext and colour of Religion; and the think them not strongly addicted to maintain his faith and doctrine, or rather if they shew not themselves academ of the augmentation and conservation of his greatnesse and authoritis, for this is the word of the Caballe, and the true cause of the usur pation of such a power, besides the infallible ambition which is naturall to every one.

# Pet,2.12

Mar. 28, 18



And grounded upon this maxime, the Pope hath made use of that authoritie upon all occasions, and doth it yet so much as he can. Witnesse that which the Pope hath lately done upon the Dukedomes of Ferrars and Urbin in Isaly, which States he hath

handsomely seized upon sand would questionlesse do the fame of worse with all other Princes, it his power did equal his will.

But men are not now so simple as formerly; and the Popes Canons fright now adayes but sew, for now they begin to crack, and most Princes are too strong and wife now to be led so by the nose, or submit their necks under his feet, as some of their Ancestors did; although I believe there would be many Pope Innocents sound, if there were any Princelike Frederick Barbaresse, but they of our time are not so simple, and needs are and although I

Neverthelesse he desistent not (as he did in ancient time) to abuse timorous spirits, and make the name and interests of S. Peter to resound loud every where, if a Prince take back that which the Pope had using ped apon him, he grieth that he robbeth S. Prince is the beg any thing from them to make up his greatnessering said he, for S. Prier and S. Paser, if any results him, they resists S. Prier, saith he; Oh but S. Paser will be warie to take part in all those greatnesses and worldly vanicies which are so contrary to his exhortations, so far from his examples, and so little besening the office of a true Pastor of souls, and a Christian Priestanson 142.

But those presents have served him very much to deceive and cozen a number of simple Princes, with whose ghods in being ence enriched, thereafter becometh more potent and proud to make war against them, and ruine them unterly and their successfours; or else hath inriched his kindred, and increased and augmented his estate in such fort, that it far exceedes hat this present that of the greatest Princes of Europa.

For what Prince is there at this prefent in Europe who hath a4000, crownsto spend every day as the Pope of Rose and all this either begged or usurped under the name and present of S. Peter. But I would willingly demand, if he worketh the works of S. Peter, and liveth as he did so to borrow his name, shall S. Peter as great wealth? did he make as great cheat? and keep such a court to r somuch inriched his kindred? did S. Peter govern his Church with so great state and pompe? Yes truly with greater povertie, zeal, and modesty, with greater sanctitie and edification; and I fear much that those who use so wrongfully the name of S.



Peter, be condemned one day by the example of St. Peter, while name and cloke they use, not imitating his works and of the hear

I know they find reasons to cover that magnificence and eliflering vanity; but there is nothing in the world how abfurd and bad foever, but the spirit of man can give some reason for it; and if the foolish and ridiculous fashion should come in the world to walk with the feet upwards, and the head downwards, fome rea-Ion might be given of it, as did that people which cut off young girles feet in their Countrey; but if those reasons be worthy to be received, let men judge.

And if the Popes complain (as they do) of the contempt of the Princes of our age towards them; let them live as did S. Peter. whose name they carrie, then Princes and all Christians will re-

Spect them as St. Pereral bib siles

Indeed every one now feeth and confesseth, that the lay Lords have been (in a manner) too simple, suffering themselves to be fo eafily cozened by the craft and infatiable avarice of the Romiffi Clergie, who under pretext of devotion, of Purgatory, and long prayers (as faith the Evangelift) have fratched the pleafanteff and sweetest part of all the wealth in Christendome: (But of this per-

chance in another place, ) commas vibinow bus

At this time men are wifer, and go no more in procession from far countreys to kiffe the Popes pantofle; and if any go for the present it is more through curioficie than for respect and devotion shough they cease not to transpore many Millions of gold daily out of some Kingdoms, (to the great grief of many wife and good men) and carry it to Rome, to entertain the Popes Courtin the pleasures and insolencies known to most men, to inrich his Nephews and kinsfolks, and wherle the Cardinals with a cortage of fourty or fiftie Coaches; in a word, to maintain the Romilli Olergie imfuch abominations and disfolutenesse, that S. Lewes King of France could never have the heart to fee them; they furpassing in excelle and dissolutenesse all the Cities of the world, even those where Christ Jesus and Gods Name is not known.

Let the Pope of Rome have whereon to live, and make good cheer (if he will) fo long as he liveth, (that were fufferable) but to have 24000, crowns to spend every day is a little too much form old Priest; and I beleeve that the over-plus would do an infinite of good to many poore Christians, Priests and Prelates also, both learned and understanding, who are constrained to live poorely

all therest of their daies (and I may say to fast) that they may send excessive Annates to Rome, to feed his bounds and maintaine his

Happy and wife are those Kingdomes and States, who have freed themselves from that tyranny, and withdrawne their necks from under that hard and unsupportable yoake. I know the Pope is much grieved and fretteth daily for having by his presumption and obstinacy given occasion to those Princes, to open their eyes and see the darknesse and captivitie wherein they lived, and will beware to stirre so much another time, for search his throne should fall flat to the ground: But there is no remedy for that which is past, nor is there any appearance, they will ever returns and come

back to the ancient collection of Peters penny.

Mens eyes are too open now agains to be deceived, and their nofes too apt to finell out their plots, which they are daily about to try, and would gladly execute if they could; he fendeth Agents and imployeth fpyes and men difguifed especially of some orders; who goe fecretly from house to house, preaching his Indulgences and pardons, to move the people to acknowledge him, and reftore his former revenues. (for this is the onely end of all his Inventions what ever pretext of faith and Religion he pretend, but the carriers of those Indulgences are no more in request, and are onely good for nothing, but to cheat women and weak spirits; the world hath had so many of his Bulls and pardons, that they behere they will have no more need, but may live without them the ages to come and wife Princes chose rather to keepe their moneys for the ease of their subjects and conservation of their estates, than to fend it to the Pope to maintaine his Court in riot, and inrich his kindred; the falfenesse of his doctrine appearing too cleerly now to be embraced by judicious and cleer-fighted men,

## CHAP. XV.

How absurd is, and how little ground bath the pretended infallibilitie of the Bishop of Rome, and that it is not without cause be is called Antichrist:

The Bishop of Rome is not onely content to challenge the primacy and superioritie over the whole Christian Church; but



to frengthen and increase his credit, he falleth into a folly infin portable to every wife and understanding man, for he attributed to himselfe the same infallibilitie and truth that God doth, of firming and maintaining that he cannot erre, no more than God when he pronounceth any fentence in matter of faith. This feemen to me a cunning fubtilty, if it were as eafily to be beleeved as in vented; for wanting the word of God and fufficient Scripture to establish his primacy and universall superioritie, he hath reform to attribute to himfelfe the infallibilitie, to make men receive he Scriptures according to his explication, to ground his authoritie

and establish his doctrine thereby.

And this Article of infallibilitie is at this day come to fuch a paffe in the Romish Church, that it must be believed as pertaining to faith, and necessary to falvation; it being forbidden under the paine of being holden for an heretique, and Anathematized for preaching to the contrary; and truely it is a doctrine which in policy ought to follow that of the primacy, for the accomplishing of a perfect and absolute authoritie. But as wee have shewen this primacy to be usurped and invalid, so doe we beloeve we have fufficiently nullified all that followeth upon those prerogatives whereof this is the principall; Notwithstanding, for the greater fatisfaction of the courteous Reader, wee shall answer briefly the principall reasons they bring to prove this doctrine.

The first Objection is drawne out of a passage alledged before, Mat. 16. Where it is faid, Mat. 16. 18. Thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevaile again it. This ( fay they ) being understood of S Pener, is to fay that errour and untruth shall not prevaile against Peters nor have vide ry over him; and that he shall never be deceived nor erre nor confequently the Pope, who tearmeth himselfe successour of & Peter.

Notwithstanding, S' Peter having erred after these words were pronounced, and denied his Master, (which is the greatest fall that can be in the faith ) sheweth that those words are not understood of S' Peter, but of the faith and confession he made at that time, which being most true, and the truth it felfe, shall never be overcome nor furmounted by the gates of hell, but shall continue in firength eternally; and fo it is in vaine for the Popeto ground his infallibilitie upon words which are not spoken of St Peter, nor confequently of him, as is most manifest, and as I have shewer to



Another

Lui, 22,

3 2,

Another Objection which the Romilli Church thinks fronger and more expresse is this, Luk. 22 32. The Lordfaid to Simon, Simon behold Sathan hath fought to minnow thee as wheat, has I have pased for thee that thy faith faile not; and then when thou shalt be

converted, strengthen thy brethren.

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For my part I perceive not what they would conclude thereby, but that the faith of S' Peter should never faile, and yet wee see that it failed much, and that S' Peter did flumble and erre groffelyin the faith, having denyed his Master a long time after those words were spoken. If then that be understood as they would have it, the prayers of Christ should be of none effect, (which is blasphemy to thinke, ) wherefore we must finde out a truer meaning of those words, and say that is understood of finall falling, Christ Jesus saying to Simon, Simon I have prayed for thee that my faith faile not finally; that is to fay, if peradventure thou fuccombe and fall (as thou wilt) at least raise thy selfe, and enter againe into the profession of faith, and being converted by a true repentance, thou must confirme thy brethren, and let this fall make thee wifer in time to come, and be a means to thee to confirme others, and exhort them to take heed, least they slide and fall atthou, This is doubtleffe the true and lawfull meaning of those words (as every understanding man may judge ) and not the explication of the Romish Church, which every reasonable man will finde to be altogether ablard, and invented of purpole to el Christians, et Nobles and Princes, to Misnipsob 9161 adillots

And although it could be proved that S' Perer did never fall, and we should confesse that the infallibilitie was given to him; will it therefore follow, that it is given to all his successor and of one person, and of one person, and it is successor and that which was said to one person, and of themall? if they apply to the lope all that was said to S' Perer the Apostle, and in his savour by Christ Jesus, why doe they not apply as well all that was said to his disgrace? and so the Pope must be called Sathan, because Christ did call Peter so; those words must also be applyed to the Pope, Thou shalt deny mee, as our Saviour spake them to S' Peter. This certainly hath too often salne out, to the great hurt and scandall of Christian people; although (I confesse) that our Saviour speaking to Peter, did not meane it of those who should be thought his

fucce fours.

Now these are the strongest passages and arguments, on which



this pretended infallibilitie is grounded, which is the whole foundation and basis of all the Romish Doctrine now in controverse. which being proved to be usurped against reason and equitie. as the primacy whereon it is grounded; you fee in what estate oferrour and herefie that Church is in, and how blinde and deceived

they are that follow it.

It was thought formerly strange, that the Pope of Rome was called Antichrift, and (I confesse) it was long before I could be fatisfied with the application of this name to the Pope, thinking it was too rigoroully spoken, and with too small ground; but when I came to confider and examine the ground more narrowly, I thought they had reason sufficient for so doing, especially for attributing to himselfe the infallibilitie, which is onely proper to God, and which is the most execrable blasphemy, Antichristean commit; and the greatest of his offences, mentioned by & Paul in Theff. s. those words; Even to sit as God in the Temple of God, and exalting

4. himselfe above every thing that is called God; for truely the Popein this maketh himselfe as God, appropriating to himselfe infallible truth, which is onely proper to the Godhead, and is the Godhead

it felfe.

Making himselfe further to be adored as God, year more than God, cauling men to carry him upon their shoulders at the Procession of the Sacrament, where that which they call the Hoast, or body of the Son of God, is onely carried on horsebacke, causing Christians, yea, Nobles and Princes, to kisse and adore his feete, and laying the holy Scripture at his feete. And when he celebrateth the Maffe, his Chaplaines use a great deale more reverence and ceremony about his person, than they doe about the Altar and Hoaft: with an infinite number of other things, proper to the sonne of perdition, described by S' Paul, and by other Scriptures; which to hunne tediousnesse, I passe by, remitting the Reader to those who have expresly and amply written on this Subject. A dilgrace Land to the Post realing on list Same

whall Pary to those words well die te try you to the top on Then Hale deep may an one Sayl un to he there to Deferre I am

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The summe and conclusion of the former Discourse, concerning the usarped Primacy and infallibilisie of the Pope, it means the distant rom

Ou have feen (good Reader) how I have clearly hewed that I the Romish Church which maketh the primacie and infallibilitie an Article of faith, fet down especially in the Confession of faith of the Councell of Trent, can produce no passage of holy Scripture that proveth it with the least ground or reason; you have seen how I ( not being obliged to prove the negative by Scripture) have notwithstanding by the same word of God shewed clearly enough, that Christ Jesus had never intention to give that primacy to S. Peter, as the Apostles did never beleeve nor acknowledge it, and that S. Peter himself did never think it, nor make use of it; and confequently, that it is fallly attributed to the Bithop of Rome, although he were successour to S. Peter in the Bishoprick of Rome, (which is a great controversie.)

You have also seen that the Bishop of Rome was never called nor acknowledged for head of the Church, or universall Pastor, the first 300, yeers without controversie, yea for almost 500, yeers (which is a very great and long time ) and further, that he never allamed, but rather rejected that title as wicked, damnable, and arrogant, and proper to Antichrift, never using that Authority.

It hath been shewed you how this usurpation was brought in, and how it hath been maintained, in what case it may be in at this prefent, and by what unjust and tyrannical means that unlawfull Authoritie reigneth in the world, to the great prejudice of Princes, and oppression of Prelates, and to the great scandall and hurt

of all poore and fimple Christians.

Lift up therefore the eyes of your understandings, and conclude with me, that this power being usurped, is unlawfull and void (as it appeareth) is in vain, and without reason (aid to be the rule of falth, that it appropriateth to it felf the infallible explication of the holy Scripture, and the priviledge to declare the Articles of faith.

It is in vain then that it fendeth us to its Synode and Councels, which prefume to have no authority but from him who hath none



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himself, neither to call nor confirm them, and all the Canons that were ever made under that unlawfull authoritie, have neither force nor vertue, neither can they oblige any Christians.

All the Canons and Constitutions therefore established and confirmed by the Popes of Rome and their Councels, are of no force

nor strength; neither can they oblige any man.

Therefore all the Excommunications and Anathema's, all the commandments and prohibitions issuing and coming from such an Authority, which are numbersesse, ought to be rejected and set at naught, (if they have no other authoritie from the Word of God) as void and unlawfull, and cruell burthens laid on mens shoulders to hold them in slaverie, as those of the Phatises con-

demned and accurfed by God himfelf,

Compare, I pray you (courteous Reader) the Commandments of God with those of the Church and Pope, and you shall see that the Commandments of God are easie, and his yoke is light, (as he hath said) and that the commandments of the Church which the Pope affirmed to be of equall authoritie with Gods, are insupportable burthens, and cords to strangle the consciences, and snares to precipitate them into hell: Open therefore your eyes, O ye people, and behold your blindnesse and the captivide in which ye live so miserable, Loose the chains from off thy make, poore slave,

and captive daughter of Sion, may I fay unto you with Ifalab

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I know that many Biffiope and Prelates, men of great learning and honest conversation, yea the most part of the Prelates of the Romith Church, mourn and groan under the weight of that yoke, and wish nothing more than the happy occasion to see themselves delivered, complaining often amongst themselves, and making their complaints relound in the eares of their truly friends; I know affiredly (as having heard it from their mouthes) that they are of the opinion of the ancient Billiops, that the Apo-Ales were equals according to the tellimonie of the Scriptures, and that the Biffion of Rome is no more than their equall, their fellow Biftop and brother not their fingeriour, although one of the greatest amongst them, because of the greatnesse of the City of Rome where he refider, as they of the first ages didesteeme. I know they fee and acknowledge that it is nothing but an ulimpation begun by the liberality of great Princes, and brought in by the ambition of the Popes, and the indifferetion of the wicked Emperous, maintained by force during the weaknesse and calamities of



the Emperours, and the diffention and division of States, and yet tontinue at this present by unlawfull policies and courses under the bountie of loveraigne Monarchs who fuffer is

All the learnedst and most judicious of the Romish Church fee and deplore this milerie and tyranny; but to open their mouth aloud and in publique, is a thing which none dare attempt under the Popes authoritie; for befides the excommunications and Anathema's which will not be wanting to terrific the fimpler, befides the prisons and other corporall punishments where the Inquisition reigneth; they must expect ( where the Pope hath any credit with Princes ) to be quickly deprived of all the Church Revenues they possesse, and out of hope to get any more; which verily are too firong motives to retain many, who have not sufficient courage, and who by pufillanimity, and those temporall respects, are forced to keep filence, and yeeld as dumbe dogs which dare not birde, 16,10. feeing the woolfe fall upon the flock, as faith If sich, as you and mayor

Would to God Princes would once rellish this important truth, which a great many of their ableft Subjects do acknowledge, and open their eyes to fee the captivitie under which they go about to oppresse their authoritie God of heaven make them see their fervitude, and give them refolution to deliver themselves and their

Subjects from under that strange and cruell yoke.

I am perswaded if once this great abuse were out of the Church. if this unjust and incompetent Judge were once rejected; as an usurper of an authority not belonging to him, all Christians would in a thorttime be of one flock, and under one Patter Christ Jelus ; and in a short time there would be through all Enouse , and other places of the earth, but one faith, one baptisme; one Gods for the holy Scriptures entring to be Judge and Rule of all controversies in point of Religion, there would be no man of spirit and judgement who would not in a short time know the truth, and the darkneffe of error would quickly be diffipated by the approach of the light.

But from this incompetent Judge doth proceed all the miferie of the Church, and because that point is the most important of all others in controversie, I have stayed longest upon it, and laboured to deduce and cleer the same more amply, as being that witered upon I did most ground my convertion, and the change which I

have made.

And because I know there be yet many points, which for not being



CHAP. 17.

being sufficiently eleered, are the cause of the perdition of many, I shall endeavour to speak something of them in the following Chapters, according to the light God hath given me, and the knowledge I did acquire being in the Romith Church: not that I promise to set then down so amply as I have done the precedent points; For having proved evidently that rejecting the judgement of the Pope as unlawfull, and of no force, we ought to take the Scriptures and Word of God alone, to judge all our controverfies in matter of faith; all, that cannot be flewed in the holy Scrip. thres must be banished out of our beleef : and because they of the Romish Church confesse, that in many points they have no Scripture nor ground, it is by confequence to avow and confesse the nullitie thereof; neither need we any other form of procedle to condemne them of untruth, fo that which I shall write hereafter shall onely be for the greater satisfaction of the Reader, and to open the eyes of many fimple fouls who fee not their blindneffe and darkneffe.

# open their eyes to lee the capathine under which they go about to oppreffe their and I I V X of a lar O make their fertinds, and give Amia of ono insovni soft of their chiral countries and give Amia of their chiral countries.

A those reasons and considerations I have already deduced, and others like to them, which to avoid prolixity I omitted, that nell there the Pope nor the Church ought to be my Judge in matter of faith, but the holy Scripture onely, which God hath given us to that end; then did I begin to examine all points of faith by the Scripture alone, and in every thing that was propounded to me by the Romish Church I had recourse to the Word of God, and holy writings, to see if it was conformable to them; and if any such thing were preached by Christand his Apostles, who have question lessed divulged the pure and most perfect faith, that being the thing every Christian ought to practice in matter of faith.

I And perceiving the point of the Invocation of Saints to be at

And perceiving the point of the Invocation of Saints to be at this present in great estimation in the Romish Church; and that the antellion and protession of faith ordered by the Bull of Pope Rise the fourth, according to the Councell of Trem, faith expressly, we must honour and invoke the Saints: I have searched and

exemined this point by the holy Scriptures.



I confesse truly that as my nature moveth me enough ( praised be God ) to give honour to those to whom it appertaineth, especically in holy things, fo have I ever had an inclination to render nothe Saints, as much honour and respect, as I thought was due to them; and if I should have found any ground in the holy Scripture for the Invocation of Saints, I would certainly have embracedit with a hearty affection; but knowingthat God is better pleased with obedience than will-facrifice, so I did believe the Saints demanded nothing more of usthan what was due to them. and that we are so far from doing them pleasure in giving them more honour than justly appertains to them, that it were rather woffend God, and them in God, who loving him above all things have no other glory nor pleafure than his glory and will.

Now for paffages out of the holy Scriptures to prove this Article, the Romanists produce none worthy of consideration; and that which ever I did read of greatest importance for them, is the passage in 2 Pet. 1.15. (Moreover I will endeavour that you may be able after my decease to have those things alwayes in remembrance. Thereby ( fay they ) Peter promifeth the faithfull that he will

pray for them after his death. weal, anioq sids deathing a da

This paffage is falfified, for it is according to the Greek . I will endeavour that you may be able after my decease to have those things fill in remembrance : that is, as Aquinas himfelf ( who is effected Theod. M', of the Schoole) explaineth; because (faith he ) I must shortly bediffelved, therefore fo long as I live, I will take pains to adverthe you not onely once, but often, that is, instantly and diligent pift. ly, that you may remember those things I told you after my death. Occumenia also acknowledgeth this explanation to be the best, and the other to be hyperbolicall, that is, troubling and overwring the confirmation son design as myotal of the

And although we thould confesse, that by this passage is proved that S'. Peter and the other Saints pray in Paradile for the faithfull it will not thence follow that they hear us, and that we must call upon them, nor can they produce any proofe out of Scrip-

The Jefuite Corner also in his first book of his Institution in the Cotton Chapter of the Invocation of Saints, faith, that for command- Infit.li. ment to pray and call upon the Saints; the Chinich hath never 1.cap. detaught any : nevertheleffe the confession of faith of the Councell of Invoc. Trent (composed and formed to be received of Christians by com-

2 Pet, 1) 15.

Aquin. in Commo



Contil. Triden. Sessio 35. de Reform. cap. 30.

hath those words, (I believe the Saints must be honoured and interested, who reign together with Christ; and that they offer up prayiring Godfor us.) Thence it would appeare that this good frather did not well know his belief; for behold, his Church believeth that Saints must be honoured and invocated; if it be not peradventure that he would put this glosse upon the words of the Councell, to wit, that the obligation is onely by way of counsell, and not a commandment; but they might say as much of all herefie, and the word (1 believe) sheweth they make an Article of faith of it, which obligeth them all.

But let us grant, if you will, that all the Saints who are with God in glory offer continual prayers to him for the increase and prosperitie of the whole Church and all the faithful, assome Doctors believe:) and perhaps might be granted, although we have no knowledge thereof from the holy Scripture, (and to it cannot be a point of faith;) it will not therefore follow that they hear all our prayers, and know our necessities in particular, or that we ought to invoke them; and the fashion in which the Romit Church explaineth this point, sheweth sofficiently its nulling.

For they fay the Saints do not hear our prayers themselves, but beholding and contemplating the divine Essence, they see them there as in a glasse, and so have knowledge of them; and although (say they) they see whole God, yet they do not see him wholly, nor do they see all which is comprehended in that divine Essence for so should they have an infinite knowledge; but they see only that which God will manifest and reveal unto them.

Now to believe God manifested unto them all the prayers that are directed unto them, is a groundlesse conjecture, there being so Word of God to inform us thereof, nor any returned from these places to bring us news. And although this might be, there being nothing impossible to God, neverthelesse all confesse and agre, that every thing which is possible to God cometh not therefore passe, nor ought we believe it to be done, if the Word of Godd-clareth it not to us as matter of faith; besides there are so great a furdictes in the explication of this doctrine, that I marvell how it can enter into the spirit of a reasonable man.

For they confesse that our prayers go first to God and the from God to the Saints, and after they return from the Saint to God, which is as one praying to St. Niebolas (for example) if

God fay to him. Nicht he know that fach a man in fact a place upon the earth asketh thee fach things, whereof I adverted thee, that thou may pray to me, and then I will advise if I shall heare the, that is, to make God Mediatour towards the Saints, before the Saints be Mediatours towards God,

Furthermore, the Saints have not an infinite knowledge and venue, and as they know not all things, so doe they not know them all at one time, and are not as God, who providesh for the generall government of the world, and all particular things there in, without any trouble or diffurbance; for the infiniteness of his divine essente giveth him that power; but the Saints are not so; for although their power be great, yet it hath its owne bounds, nor I cannot conceive how a Saint at the same instant can heare all the prayers made to him here on earth, nor how he can provide

for all, as they make the fimpler believe, salaid ton contagos its

For let us suppose (if yee will) that it is Saterday, which day the Romanits dedicate especially to the bleffed Virgin, Mother of God; or one of her great holy dayes among them; as of her Nat tivitie, her Assumption, or any other, from the dawning of the day to mid-day, there are a million of millions of Masses said every moment in those places where Popish Religion is planted, and a number lette number of prayers at one and the fame instant are direded to the bleffed Virgin, every particular person imagining her heareth them per focily, and indeavouring to make his warres knowne to her, to the end he may be relieved y or suppose fice knoweth them already, and that they onely labour to pray to her and aske her helps and reliefe; they will be forced to confeste that the prayers and necessities of every particular person goe first to God, who alone knoweth the hearts; and then from God to the Virgin, and from her agains to God; last of all they returns from God to the Virgin, that thee may give order and make them feele their prayers are granted, if God think it expedient, Now if there betwo thouland persons in a Church that pray to the Virginat one time, it must be done by every one of them in an instant; and I there be ten thousand in a Gitie which pray at one time, that mult be done by every one of them for; and if that be done proportionably through all the Cities of a Kingdome, even of many kingdomes, where a number leffe number of people pray to the beffed Virgin at the fame inftant, thee must have at one time an inmite multitude of bufineffes to heare, and necellities to provide for



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y to God for and at the fame inftant God informeth her of an infinite him? ber of prayers directed to her for an infinite number of want thee returning an infinite number at the fame time to God; and the meane time, while thee returneth them to God, and priveth to him, according to the information it pleafed him to give her God at the same instant advertiseth her of an infinite multitude of other prayers; which indeed may well be done by God at an inflant, but not by the Virgin Mary, who being onely a finite creature, is not able to thinke and advise upon so many affaires toge. ther at one time no more than we; but needeth some time and fuccession to know & provide for all, though we confesse, that a separated foule may know fooner than united to the body, and that thee know by a fingle apprehenfion and not by discourse; but be ing finite, her power of knowing is finite, and thee cannot know all together, nor thinke upon all at once, being ever in flate of glory.

And let us but grant the least time to every businesse, we would quickly be far from our intent; for there being some dayes millions of millions of affaires and prayers directed to her through the world, shee cannot imploy the smallest time imaginable in every businesse, but shee must be more than a yeare to thinke and looke upon all the affaires which are directed to her in one day, nay in one houre, nay in a quarter of an houre. And because it falleth out often in a yeare, we must of necessitie fall into an inexplicable labyrinth to every tongue, inconceivable to every understanding, and impossible to every creature, how perfect soever shee is, there being nothing but that which is infinite capable of such things, the which ought not to be acknowledged in any Saint whatfor-

ond, who alone known that hear is and then from God to easy

But to what purpose (I pray you) shall we addresse our selves to Saints? seeing we have our Lord Jesus Christ, who is the true Mediatour, the Soveraigne and onely Advocate betwixt us and his Father, who commandeth us to come and addresse our selves unto him, who giveth us the considence, and affureth us that he will comfort us; Come unto me (saith he) all year hat are weary and him vie laden, and I will ease you; He saith not goe to Moser, or to Abrabam, or have you recourse to faceb, but come to me all both poore and rich, men and women, who soever yee be, how great sansing soever; all yee that are weary with any griese or affliction, for any disease or any affaires what soever, and I will comfort you; and

Mat, 11.

beaffired yes that? finite confolation, is there any Saint in the world to whom see have to great resion to addresse our telves a to Jeks Christ our God p who ever hath commanded and prosedus to come to him? who hath called and charged in a who hath ever faid come to me? who hath given as to great confidence? and to whom ought we to believe, and to trust to much ? is there any Saint fo able to affilt us I and who can comfort us to much in all our afflictions, and heale us to well of our differ for for entekly and powerfully helpe us in all our croffes as he des thereany Saint that hath affared us to much of his good will towards us Isthereany Saint in whom and on whom we can coult and repole our selves so freely . To what purpose then should we goe and addreffe our felves rather to the Saints, than to him who is our God and omnipotent Fathers and tube infinitely deficeth our walts our felves to him rather than to them; because wee have a cond

It is easie by that which I have faid, and which I am to fay to newer the objection Papifts commonly have and Imagine to be frong, drawne from the comparison of Princes and Mediatorns which men ufero goe to them, and to doe their bufineffe the bet teriforitis not fo in God we goe not directly to Prince either because they know us mor, of because we are not fire of thehras festion towards us, or if they be minded to doe in good; but this hath no place in God's for we are certaine he loveth us; and defit reth and willeth our good; it is moreover his will, and be come mandeth us to come to him; fo we have no need to interpose others; and having no commandement to doe it, nor example in holy Scripture, nor any reason in the world, we cannot doe it without offence.

And we need not doubt but the Apostles had a sufficient inclination to honour the Saints which were before them; yet we fee not in any place of Scripture, that ever any of the Apostles did intoke any of the Saints, either before or after the death of our viour; or that he ever recommended that doctrine: If this he been an Article of faith, and of fo great importance, doe yee hot thinks they would have left fomething of it inflome one of their Epifiles? or S' Luke in the AGS? which no where appearing, it is a manifelt figne Christ Jefin did never teach it, and that it was new his will we foould practice it.

we his will we should practice it.

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Now if our Saviour hath not recommended it, nor the Apollies inghtit, and if further it appeare they never practifed to, upon what .



what reason and ground ought we to doe it? Shall we thinke our selves wifer than Christ and his Apostles and doth it not appeare to be a humane invention and addition to the Word of God? which is cursed from his mouth, and threatned with an Anathema

by the Apoltle St Paul, wie did of or to a same biet rever the

Besides, if we interpose Christ, who is our true and soveraigne Mediatour, is there any that can deny that our prayers are not well and better made, as if we did interpose all the Saintse to what purpose is it then to interpose S. Pachonius, S. Paphining, S. Anthony, S. Theresias, S. John Gualbers, and the like, rather than Christ Jesus, and leave him to goe to Saints, which are nothing

in comparison of him.

And there is no man who would not confess, but it is better to pray to God and to Jesus Christ, than to the Saints, and addesse our selves to him rather than to them; because wee have a commandement for the one and not for the other. Seeing then it is better to addresse our selves to God than to the Saints, we having no commandement nor counsell in the holy Scripture, nor any example in the lives of the Apostles, who were better Christian than wee, and who had a greater inclination and affection than wee to honour the Saints; with what reason should wee doe it? We ought therefore to reject this as a humane invention, and a superstition invented by the Romish Church, and which is threatned with Anathema.

# there; and having no commandement to doe it, not example in baly Scriptures, not eath I VX is to A wild we cannot doe it

That Profit temporall is the cause of the Invocation of Saints and Images in the Romisto Church.

mandeth us to come to him; to we have no need to interpole 6-

A S it is manifest that the Romish Church is wholy builded upon utilitie and profit, so is gaine and lucre the principall cause of the article of the invocation of Saints and images; for when the Clergie did perceive that the people (commonly inclined to superstition) using to passe many nights at the Sepulchres and Tombes of the Martyrs in fasting and prayers, praying and blessing God for their constancy, did begin to pray to them upon the assurance of their felicitie, and hope that their soules being immortal snight heare them, and have credit enough with God to helpe



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helps them, and charitie sufficient to imploy themselves for them; they did not reprove them for this superstition, but were glad to find out these means, and use the occasion to draw profit therefrom.

Thence came to passe, that the Priests did resolve to place the Images of such Saints and Martyrs in their Temples, although they were not buried there, to the end the people relinquishing the Tombes and Sepulchres where their bodies did rest, might come see and pray to them represented in their Churches; and so comming to make their prayers, might leave some offering, imagining well they would not returne without showing their liberalities in favour of the Saint, but where the Priest so the keeper of the Saint should ever have the best part; bod to have well to under the saint should ever have the best part; bod to have well to under the saint should ever have the best part; bod to have well to under the saint should ever have the best part; bod to have well to under the saint should ever have the best part; bod to have well to under the saint should ever have the best part; bod to have well to the saint should ever have the saint sa

And that abuse in short time grew to such a disorder, that every Priest laboured in emulation one of another, to place the most limaters of Saints, as was possible in his Church, especially to set up those the people most esteemed, and to which they came most willingly and surthest; so shat in the end many Temples are become true Pantheons, there being no corner where some big or small Saint had not place; and I have seen in some Churches where for want of place to erect all their smages in Bosse, their Pictures were consuledly drawne one by another; as the \$5000 Virgins are showing onely their saces; to the end that whatsever Saints the people defined to adore and pray to, they might be found in their Temples.

And when they perceived some Saints to be more prayed to, and in greater request than others, they were not content onely to set their Images in the Churches, to dedicate and consecrate Temples to them: but the avarice of Priests hath invented fraternities and Congregations in their honour, which bearing their name, prosesse themselves chiefly affected and devoted to those Saints; and to combate and live under their assistance and protection; these congregations and fraternities being often erected in emulation one of another, and alwayes to the utilitie of the Clergic, which can well-make profit thereof.

But as all things have their time, for have the Saints had theirs in estimation & honors in the Romish Church; and the Apostles and auncient Martyrs, whom they had in great veneration and esteeme in old time, at this time have lost almost all their credit among them, there being sew that pray (in private especially)



to S. John the Baptill, S. Marchon, S. Luke, S. Peter, and S Til and others of the most renowned among the Saints; and for the holy Patriarche of the old Testament, as Abraham, Man, Turis Fob and David, whose faith and vertue are recommended by the holy Scriptures, which giveth us a most fure testimony of their beatitude and fanctitie; and of whom Christ and his Apolle have spoken so much good; have never had the happinesse (for any thing that can be perceived ) to have been in veneration and bonour in the Romish Church i nor had never any candles offered them; but they especially which have had much honour and reposit tation amongst them, have been and are yet some new Saints, cal nonized by the Pope alone, without any other certains revelation and testimony of the Word of God; and to them doe they pray, and honour them more than all the Apostles of Christ Jestis tope ther, and all the Patriarchs that ever were; as if they had not fo much power and credit with God, and were not fo great Saints in Paradife, as those which are canonized by the Pope 1099 and slott

But I would willingly demand how the Pope can affere us of the felicitie of another, being not certains of his owne? and forme Pope is faid to have canonized Saints, whom they of the Romille Church thinke damned for his execrable life and death; and he may have canonized a man who is now in hell: Notwith (landing fuch is the abuse, that they whom the Pope hath declared Saint are in greater estimation than those of whose fanditie we are also red by the holy Scripture, and that man would be decided now, who should say, St Abraham, St Isaac, S Jacob pray forme, or set their portraids or images in the Churches to be adored; or creft

fome fraternitie or congregation in honour of them, and and and and

But all the devotion a la mede is onely towards some Saints of new frampise the virgin Mary, who alone hath more Mulles pray ers, Chappels, and fraternities erected in her honour than all the persons, of the most holy Trinitie have together; and for one Maffe, one Congregation or prayer to the holy Trinitie, there are an hundred to the Virgin Marry to whom they pray oftner with out all comparison than to God; giving her more honour than God which certainly is a great offence, nec onely to God; Butalto to her, who questionlesse abhorretti and deteste hall those bonours, which thee knoweth to be due not to her but to her God thee having no other honour nor confoliation, than to fee her God and Son honoured, to whom alone all honour and glory doth appertaine, (as witneffeth the Apostle Paul.) And

And nevertheless, it is the trade and custome of the Romish Church, never almost to pray to God, but to the Virgin Mary; so make no more vowes to God, but to the Virgin, and the Pater-wifer, which is the prayer the Son of God taught us to pray when we are to pray, is little in use for the present; but onely prayers to the Virgin, and to Saints; and on the beads, for one Pater-nofus, there be alwayes ten Avemaria's; and when the Best touleth in the morning, at noone, or at night, there is no prayer said to God, but to the virgin Mary; and the Preachers at their Sermons say never the Pater-noster, but the Avemaria, and the sandia; and he who in place of Avemaria should say the Pater-noster, and for praying to the virgin Mary, should pray to God, and say the Lords Prayer, would be reprehended and censured, as having a bad opinion of the saith.

Now what is all this (I pray you) but errour, superstition and sholarry? and to give greater honour and glory to the Saints than to God? to the creatures, than to the creatour? and have the virgin Mary and the Saints in greater climation than our Lord Jetus himselfe, our perfect Mediatour, Advocate, and Intercessour, so the stablished for us by the testimony of the Scriptures, to reconcile us to God, to entercede for us with God, and appeale God his Father for us. And what is all this (I pray you) but to make void the will of God, to follow the inventions of men, and to expose themselves to the condemnation pronounced from Gods owns mouth against that in S. Mar, 15, 3, and in an number of other Mar. 15.

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Now for the adoration the Romifi Church giveth to Saints and Images, although (it may be) the most understanding and learned of that Church adore them not as God; and that by the distinction of adoration of Dulis and Hyperdulis, they thinks to exampt themselves from Idolatry; or if they were content to keepe their pictures in their houses, as they doe those of the Casars, or other excellent personages, without exhibiting to them any religious adoration; that might be tolerated; but exposing those images to the people, and setting them in the Churches to be adored, they are the causes (at least) the people commit Idolatry towards Saints and Images; for they adore the Saints, and pray to them, and speak to Images as to God; demand health and remedy from the Saints and Images as from God; and if the Images be onely drawne on Tables, they make not so much account of them; but



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if they be in Bosse, and well made, they speake to them, as if they were alive, and carry themselves altogether towards them, as did the Idolaters towards their Idols. See what is said in the Booke of Wisdome, which is holden to be Canonicall among them, and judge you if all doth not agree to the most part of people in that Church.

Sap. 13.

Church.

In the thirteenth Chapter, verse fisteenth, it is said, speaking of Idolls and the Images of the Gods; He will make a convenient babitation for it, set it in a wall, and make it fast with Iron; for he provideth for it, that is may not fall; knowing that it is unable to helpe it selfe; for it is an Image, and hath need of helpe; Then make the his Prayers for his goods, his wife and children, and is not assamed to speak to that which bath no life; for health he calleth upon that which is weake; for life prayeth to that which is dead; for ayde humbly beseetheth that which hath least means to helpe; and for a good journey be arketh of that which cannot set a foot forward; and for gaining and gesting and for good successe at his hands, asketh abilitie to doe of him that is most unable to doe any thing. Againe, in preparing himselfe to saile, and about to passe through the raging waves, calleth upon a piece of

wood, more rotten than the vessell that carrieth him; for verily desire

Sap. 14.

of gaine devised that, and the workman built it by his skill. Judge I pray you, if all this doth not agree, and is not found in the simple people of the Romish Church ; and if there be not at great reason to condemne them of Idolatry, as those of whom it is spoken in this place; and are not they which place those Images and expose them to the people, which authorise them by their doctrines, and follicite the people thereunto, the causers and protectors of Idolatry? But as the Booke of Wildome faith in that place; The defire of gaine bath devised that; for it especially hath been the onely covetousnesse of Priests and Clergie to gaine and gather the money and offerings of the people, which hath made them expose the Images and erect them in the Churches there being many of those Images worth great revenues to the Clergie; and I know some worth above ten thousand Crownes yearely to their Priests; and therefore we need not marvell that the Romish Clergie, to carefully maintaine the doctrine of invocation of Saints and Images.

For as the people goe but seldome to God but by the Saints, fo doe they but seldome goe to the Saints but by the Priests, to wit, by their Masses, Pilgrimages, and other the like means; and how-



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forest the saints in heaven take no money for their paines, they having no need, they neverthelesse which are on the earth can well take it, refining nothing although they have no hands; but the Priess have hands enough for all; for, they take that which is offered them with one hand, & with the other that which is offered to their Images; so they handsomely take (as men commonly say) two maulters of one sack; and know how to sea the poore beat without noise; caring little whether the people commit Idolary or not, provided they find their profit.

And howfoever the Priests know well enough, that the people commit idolatry with the Saints and Images in rendring to them the honour that is due to God, neverthelesse that doctrine being so prostable to them, they are loath to preach against it or re-

Thow that the shooks of the Sames, and cate son

And as a notable and very learned Bishop of the Romish Church who is yet alive, and whom I well know, (a man unblameable in his conversation) did begin not long ago eagerly to preach and write against those great abuses, against the congregations and Tiercers, against pilgrimages, and those artificials supersitions, and the Idolatries practised by the ignorant with victions simplicates, and invented of purpose by the Priests to snatch mens money; those who were the more interressed, rose up against him incontinent, and prevailed so far by their practises with the greatest, that he was forbidden to preach and write, and hath been different and banished these many yeers; although he was esteemed for that of the most judicious, and even of them who did folicite against him; but profit and gain suffocate and strangle oftentimes the reason and truth, especially in the Romish Church.

#### CHAP. XIX.

#### Of the Miracles of the Romish Church.

Thestrongest reason they of the Romish Church have to authorise their invocation of Saints, is an infinite multitude of Miracles, which they say were done by the Saints at the prayers of the faithfull, and the book of their miracles is of such credit at this day in that Church, that it is their Word of God and holy Scripture, and the book in greatest estimation among the people;



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and where frarcely one Bible is to be found in an whole Parishan hundred books of the life and miracles of Saints are to be feen

Truly for my part, I once accounted of them as other men did and because there was many strange accidence simpassing the force of nature, I took great pleasure in reading those histories; for it's naturall to our spirits to be delighted with things which are not common; thence cometh it to palle, that there are but few that are not delighted with the reading of Romans , although they know them to be fabulous, and things invented of purpofe to pulle idle time abut when I came to found and examine the manner in which those things were left unto us, I found there was ben small reason to brag of those miracles, or oppose them to the Word of God, and practile of the Apolles, and first Chrittians for there is none but they know that those books of the Saints, and especially that which is most esteemed at this present, and called the flowers of the Saints, composed by Rikadene man Spanish Jesnite, hath been extracted out of the ancient Legends and lives of the Saints -in which the most judicious of the Romile Church ( as the Cardinal Baroning, and others) acknowledge to many abfurdities and lies, that they are alhamed to hold them for authentique of such is the Tripartite History, Menaphnastus, Nicephorus, The life of the unit ent Fathers and Hermites, attributed to St. forume, who never dreamed of it. The golden Legond, and many others of the fame kind , where it is certain the lives of many Saints are, which were never in the world: Notwithstanding the Moderns have not nerlected to take out of all those books the things which seemed to them least abfurd, and they thought easiest to be believed; and so have left it to the world, not with more truth, but with more likelihood of truth.

But I would willingly ask them, who told them that those things which they have pickt out of those ancient books and old Legends esteemed to be Apocrypha, are truer than the things they have less behind? For they were not present to know it, and all things which might have come to passe and been done, are not therefore come to passe, and if any Authors have written of them, they have taken them one from another, as divers Writers do.

So truly all those Authors old and moderne, do not deliver them as holy Scripture, or things certain and infallible; and the more judicious through all ages have noter given great credit thereto:



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hieror Wetwist flanding because than y Authors we shad their whowhite shofe things which indeed they have never but read or learned from their predeceffours, or found in Manufcripts, wherein were written miny digrand falle Histories, comake them more plaufible, to the end they might fell being the people; and to make them the more credible, they write the aften under the name of some dead Sainty or some grave Author who had been famous; and the fimpler ( which make profet to beleeve all that is moulded or printed efpecially belowed atte with the name of to many Authors, (whereof tome were account ted Saints) receive that as Gofpell firmly believing the fame; but northe more judicious and wifer amongstation to appeared to a strong attoin And as for Miracles, Lam not inclined to incredulitie but I and offo exfit beleefe in that point as a Christian oughe to do and know and confesse that God being almightie, both care work then when it pleaseth him; and by whom it pleaseth flime both by finners and Saints, by Infidels and beleevers ; and I know and confesse that many miracles have been done by the fainty in when of Gods name, (who onely can work miradler) und that they to be wifought yet every day giand it is credible, they lare wrough fomeplace (Gods hand being nothing (hormed) but millates milder infallible marks of the true Church nor of the true do drine, God being able to do them (as I have faid ) by limidely as So that the report of this new miracle being diviniged a blind And as for the Minacles which the Romiffi Church pre

and whereof they make to great boals and note in the arrest the simpler, I could never find any sufficient reason to morante to his late them; although I have been often very outloon, diligently as equive after the same with all possible site or itseless mame and/or itseless mame and/or itseless mame and/or or any place where so ever I have been; and mossover, than I been did next with any man for the space of 3 of years and more that it is ved in the Romissi Church, who could altitude make had seen any, although I have been in a great minible of Churches and places where the people said many minutes are severought a and where the Priests did steep great dooks staffed with an although the truth of some of them; whereof they make so gives unite; I found it was ortely deceits to beguite the simpler, and days make people after them; whereof they make so gives unite; I found it was ortely deceits to beguite the simpler, and days make people after them; not to henour God at the Saints



of the Mirasles.

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with their proyers, but to buthen the Priest and Chego with site of the ode tite alterior is in predeced ours, or found single on the predeced ours, or found single our the predeced our I will onely hereupon give you this brief history, When I de remaining feartown famous entugh there was a Patter of my acquaintance an ingentious many and much given to his priofit who petcoising that his Church which was dedicated to the Vicela Miles was not folimich frequented as forme other Churches ingles and as he defired the bethought himself of this project and defignes to wit, fome simple women passing once by the way coming to his Ghuich be made them believe that the Virgin Mary had newly appeared to him, and sold him the would be fingularly worthinged in his Ghurthe and that who foever flield vitheit ?. times (who ke the fabrillie) belices a midejeude of benefics he should storivenessely eliqui, it should be as profitable to him as if howest to se our Dame de Lieffey which was a bove an handred miles dis hent and inight acquir bind elf from the vow of going thicher but to affunity pur that he spake this in someth or volunte and enigatique teartnesse will anotration in but how for her the derivaid them in fuch for this she vica ine immediately so the Town here blived, publishing the Miracle in every place I that the vice in Adayonas appeared to the Ballour and had dield fireli dis trine, God being able to do them (as I have faid, mid linkestruo)

So that the report of this new miracle being divulged abhord, the people spically women and maids went/ramning infinch a hichgrounthe Town to that Church in bilgrininge fit being diffant about fix cities) that there paffed no day wherein many hundreds went to fuch exceffe, that the Paffour of the Town, a man zealous and jealous of his charge, did ordinarily complain in publique that his Parille was deferred, Gods ferrice nehletted, and the women and maidens were in danger to turn whose they not being able to gain their living in forunning up and down and a word that it was the decele of the devil ; yet were not all his exhortations fufficient to hinder the fireame and curces where the people faid rishwinfinmsidanolasrmundo and And after three xample of this famous Town the meighbouring Townsthrong thicher alfo wand the matter were for fac, that in leffeshahahare yeers, may than two che people came thirtie of fourty miles off thisher in procession; and mark that none return eth backwithout leaving some feather of their wings; (for that is



the ground and end of the invention stems the ve distinguish By Maffes, Tome for Evength unit prayersy and decembers others for wax and light, formers elective the the gound for in lifinite number of other ales which were not speciall and religi presents, whereof the honest Pricit makedrevery where his prof for although he be not able to doubt alone yet they who mil greafe his fingers, and give him forme wekherbledgement otherwayer he would be discontinued, and weary so fuffer them s there is cuming every wheread on a age to error grievel of its a sew

And I being once there', I was very entions to enquire of my friend the Prieft, the trath of that Mirable which was for much focker of far and reer, and as P didust him what the matte was he began to fulle, and told me he know how what is meline that the report was but a meer foolers but futh an answer was not for every one; he being wife enough for his own professor eo dicover nimitely to clearly to all men thin he knew that I would not be contented with equivocations not enignishes aniwers

is many orders, and that I was of a profession to have all thereof
And notwindshilling for all that the firm of the fall feets
don continued by the third by and will continue from the extilon, and chose that will come after tis will write it as an deticle of faith. And Whatfoever they that will of an infinite homber of other mirgeles which are rested to be done muchus Challet, yet count Theory learn to mach arouse; and when I have themself found in offing but a falle number of the people; mothing this !! meditrie miracles, and notiones of Fever orth like accidents, thich nature it ful With Gods concer my or will ance may do?

which nature to felt with Gods concerting or character may de level children and go thicker throughing or they do Miswife in a number of fuch places; on holy dayes and Sundayer will and working dayes; to that all the neighbouring from complaints the fact that their Characters were deferted; that there is no body in their Temples to affir as the Divine Service, where is no body in their Temples to affir as the Divine Service, a hear the Settions; but that under the falls brane of those Miriseles, and under precede of charindiferent develon, the people do nothing but runrup and down looting there are and money, and bring their the runrup and down looting there are and money, and bring their the they may live the rulr of the week, bender a muniber of districtive commisses by the way many violing tolks being glad of this occasion to make the way, many young torks being to the obliged to be pull mell 0 2



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angether both by the way and in the Inne for want of roome simulation return bickwith their puries curptied and their billies filed with forme other thing than wind; and all, they do there, is to hear a thort Maffe in great confusion, rub their beads again the Image and receive in halle forme small suffrages for their monew and fee and hears great diforder throughout the Church be reaution this present the proper sand those who gain most there ercafe his figgers, and give him for eliva Charlo baselleir A athan. As Iremained in another Town bigger than the former, there was a child of twelve yeers of age, who had his sinews to contraded and drawn in that he could not walk but crookedly, and leanine upon his hands, and knows, and was foure years en that manner after which time a Gentlew quan of qualitie who had fonce skill in Physick, did undertake sa save him; and while he was in her hands for forme weeks, his passage sacried him to a furnous Church, dedicated so the Viggin SM on, where being come at the carnet foldicitation of his parents, becomitrained himfelf to welk and indeed did walk alisale, and shendid they cry out, a Miracle belowing their child was horled by a man Micacle, which the bonef Smelen mandid pontaction engineering that it was by the friet to keep the secrif aying that it was so deny the ly ingin the glory pot walk fromly but as it he were pottering, and very weakly and Taxour who fa fine wayere not as yet fufficiently firengthened ( ) I did for wish my eyes and as it happened to those who are sweet by the Ars of Phylick, it was a very throng proof to all men of good understanding, that that cure had been done rather by remedits, then by miracles, which not with frauding was published incorry plans for modernia; and beleaved by those who did not understand the committances. Lhave heard treaking and had knowledge of a number of cures which the people did cleams Miracles, they being done beyond the hope of the Phyfitians, and the appearances of nature; but if all that falleth out to, ought to palle for a Minacle there are an infinite number of the like done every day both with and without prayers, both among Christians and Insidels matture working often by wayes the known some God pennisting and to difpoing had about adjour But those who are born blind, to recover fight; and the dead to

be raifed, and fuch like is not done not heard of now adayes; but

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together,

those who combasties is shall find enough wherewich so fill their holes as many. Writters in corritine, in the times path and as they have done at all times in the Ramith Churchas.

And conterning the dead which are maifed, I have but this one word to fay to that therebeing hundreds, yes and thoufinds who are faid in the Legends to have been refulcitated at diwestimes, and by divers Soints; there is nothing feen nor found of all the faith dead, or written after they were raised; and I marall that men did not carefully gather all the news they might have brought from the other world where they had been, and how they did live after, For my part if I knew a man, who were nifed 200, Leagues bence, I think I would willingly go thisher to fee him, and to learn formething from him of that which he had known and done from the time of his death, to his refurrection; and if a man should carry him through the world as they do Monfers and tarethings, I suppose be would gain more monies, thandid ever any man bitherto with any other thing: But we must Systher our forefathers have not bethought themselves of that Mow they might do, or rather they are but all fablest and except those who have been raised by Christ, and his Apostles, and which At mentioned in the holy Scripture; I fee not sufficient ground to were also fild to have their owne inner to anos his offere were

And although there is no miracle now feen amongh its; yet there is no famous Church wherein they do not often publish fatter, and there is no Religion and Order, that doth not daily investment to the people fome new Images of Saints, who are on the livelived (as they fix) not long ago in their Monatterius, and do many miracles; which in truth have never been done, or other more are not miracles, but not withfunding shall be written for

Miracles by the posterities are soon for most seems allipsoud inslibeing the last years in slots prison above eleven moneths together, where I liad no other company but two little tame doves, which seemed to be given to me of God for my confolation and recreation in the affliction wherein I was for the confession of his same and of the truth, and besides sometime. Popula Bookes; there laboued to readed amongst others), a certain English Authors called (as a fremember). Orderical Paula a benedictine Monles who lived about St Bowards time, a man readous of the welfare and the sound of his order, and write the history of his owns age and the two precedings; there he makes mention of a multitude of able



men, and who were thought to be very hely in those ages, and were afterwards canonized; especially of Shellard, whom he had seen and knowne, and Shellard, which he had seen and knowne, and Shellard, which he had seen and in whose Monality by he had lived and of others the like; but he speaketh not of one Micaele; which he would not questionlesse have omitted, if he had knowne any; for it was his speciall intent and inclination; and he complainther, treamly and was story he found mone to write. He were these those who lived after, have been abled and sharper-sighted than to was; for they have discovered them by hundreds afar of whom he who was in the place and living at that time could not seen of since one onely; so may we say of all the cest, and although there be none in our time, yet they who shall come after us and writester the manner of the Romith Church, will linds a great and ber, and although there be none in our time, yet they who shall come after us and writest.

I have knowne a great many ( of religious persons especially) who at this prefent have the opinion to be holy and fome of the to worke miracles, & to have wrought in their thinking althou I did never heare of it; to long abother were allveiand now they be gin to adore their Images; fome of them indeed were men who lived without frandall, and in reputation of goddinesse; but they were also said to have their owne imperfections, as others; and have knowne a multitude of fecular persons, whom I believe to have been no leffe holy & more perfect than they and I may beld ly affirme, as having known it by long experience and heard han hundred times from the most judicious and best among the rel gious, that if there be any vertee in the Romith Church, trust beyond all comparison ) more among the Laicks: and secularper-Tons, than in the religious orders and Cloyders, for there is much hypocrific among them, and more exterious thew and appears to guide the opinion of mengand be excessed holy than of interiour and care to please and beagreeable to God of God not bid which feemed to be given to me of God intomover seather slott

And yet fecular persons do but seldome possess that savour amongs the people; as to have Images, and be uncounted tody and besides produced tody and besides, because their parents sading not to great produce make them passes for Saints, or blessed men, as does the religious orders; they exist not so much; for except (12 may 62) 2 a tinde business their families, there is not him got great changes and expended them, abusiness as to not ment as a majorant or a passes of them, abusiness a to not ment as a majorant or a passes of them.



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03

But

But there is no Saint por mirade beleased on effected among undance of Almes; became they well know, that the more the are accounted holy, the more are the people inclined to doe them good, in hope of their prayers, and to participate of their meris, as they otten tell them, and if there were no gains to be mide by expolung of Saines and Miracles to the people there would not be fo many feen in the Romish Church, but the profit

a worththe paines not partin flore bames thinks and a woll And the better to colour their my flory, they make Princes and lings speake as being intrest in the glory of the Saint. Befides, this being not done without great charges and much money. which they must give to the Popes Commilliries and Office s. they labour to ingage them, that they may have the helpe of their purfes. Thence cometh it to paffe, that poore people who want competent meanes, or have not to eaficacceffe to great ones as religious orders, may never pretend to be adored for ints, and canonized in the Church of Rome, whatfoever vertue recreation they may have a but there be few of the moderne ints, who are not of those Orders, and there is no Order that ath not a creat number, and exposeth not every day new ones; wthat trade is very profitable, and the invention sainfull-

And if those of the Romish Church brag so much of their Mira. es which they fay are to eatily and often done, I marvell much exchale not the devills out of the bodies of a number of persons, who (as they fay ) are so long time afflicted and possessed; that would be great charitie, and that onely were capable to canoniae them during their life, and make them paffe for Saints before the cople, although it be eafie to use imposture therein; there fahey ay) hath been a great number in our dayes ( whether by Sorcery. protherwise, I leave that to others) where the Romaniss may have faire occasion for the fiction is easie there, and the devill doth his helt to authorise the lye. Now I know that those, who are ened most holy in the Romish Church, have been sent thither comby the Princes command, and have tryed all their faith, ments, faftings, auftericies, reliques, bleffed beads, prayers and exordines, yet there is none can fay, they have been delivered by

But I have feene that after a great many had been much crottof with a certaine Wench that was polleffed ( whom I knew)



of the Miracles.

CHEP. 19

08

to deliver her, at last a certaine Monke of a certain order, (whom I also knew) bethought himselfe to take her in prigrating of them or eight dayes Journey, to a certain Church, where many demonstacks were said to have bin healed in old times, but he returned her with the Devill in her body, and a little Monk in her belly, which shee got of him by the way. Thave known a multitude of such like accidents, which I might see downe, but I choose rather to belle them over with silence, diling the second of the like accidents.

Now a thing which feemed most miraculous to me of all that I did fee in the Romish Church, was certaine companies and fraternities of people, who have not their name from any Saint, bin from charitie, whose profession is to bury the dead, yea even those who dye of the Plague; and yet doe they not contract any evil themselves, nor those who frequent them: and I verily believe this cannot be done without some particular affiliance and preservati on from the bounty of God, that bleffeth this good worke. Bu the Romith Church hath no reason to glorifie and prefer it les to others for it, because that is also done in this Kingdomb, and the reformed Churches of other Kingdoms even with a better for ceffe; for not onely they who have care of the body, but I have even feen those who have onely a care of their foules, and who are ordained to minister spirituall comfort and affiliance to then in their ficknesse, render them freely that service, without catchin any evill or danger, either for themselves or those who are conse fant with them; where of an hundred that I have feen implo in that Charge in the Romish Church, I have not knowne ten that escaped, although they ever lived sequestred from all convertation and commerce with the whole.

But if we must acknowledge a Miracle, it is the delivery which it hath pleased God of his mercy to worke for me, not onely be bringing me out of the errour and abuse wherein I was, but also out of straight prison, into which I was brought by the onely periody and treason of my owne brethren, for, being detained the under five locked doores, some of them halfe a foot thicke, birred and boulted strongly, all the windows grated after the same same formal watched so carefull, that I could neither wind him for speake to my keeper, who was forbittlen to have any discourse with me, except for necessary things, and was chosen that from among five hundred for the great trust they reposed in him, but not so much also curruit him with the key of my mine.



most dore, which for greater securitie was kept under two other locks; and given to another in cuffody, who was commanded to carry them about him day and night, fo that ( to fpeak in worldly appearance) there was no hope of my deliverance; but having called on God, and put my whole confidence in him, he moved the heart of my Keeper in fuch manner, that he not onely refolved wleave the errour of the Romish Church, after my example and perswasion, but even exposing himselfe to all danger, to set me at libertie, he had by Gods favour the industry to come by the key. which was so carefully locked up, without any noise, or appearance of opening; and our good God gave us the grace to elude all their pursuing of us, (even with royall Authoritie) and to passe through the midit of them that purfued us, and even among my own brethren without being perceived; and however, they thought they had stopped all the Ports and passages for us, neverthelesse, to escape by that onely which was most convenient and ready for us, and where (I may fay ) the onely providence of God towards in blinded them, they should not mistrust, that he might save his poore servants, who had no other hope but in his bountle. And in this (doubtleffe) we must confesse that God is marveilous in his wayes, and that there is even no wifdome, councell, nor power a gainst the Lord; and if I must acknowledge any miracles, this may be faid to be one wrought by God towards me, rather than those have eleganed theer as a cat Miracles as the chanda dlimonath

If we must acknowledge any miracles in our ages; the marvellous deliverance of this Kingdom in the dayes of Queen Elizabeth in the yeer 1588, when the Pope having shared in half with the King of Spaine, to make up that Navie, which they tearmed invincible, to feige on this State, all their enterprises were brought to confusion, without doing an exploit, and that more by forms and Armes from Heaven, than by those of men; this should be called a Miracle. And the discoverie of that damnable Powder plot to King James in his time, being the yeer 160; wherein the Enemies of the truth thought to deftroy all the glory and Nobles of this Kingdome in a moment; may be called a Miracle. And the victory obtained 1639, by the Hollanders against the Spaniards on these Coasts, where nine or ten small Ships canted such terrour and confusion, and were the occasion of the utter ruine to a terrible and esponsentable Navy, confisting at least of threescore and ten falle of throng Ships well armed; and brought all their unjust talos I defignes



defignes to naught; this might be held a Miracle doing one from

And if we must acknowledge Miracles, the discovery of the confpiracy and confusion projected the last Spring, the years 1641, against the tranquillity and repose of those Kingdomes, ought to be holden for a Miracle.

And the agreement so quickly made betwist the two King-domes of England and Scotland, which the last years 1640, some hellish firebrands and agents of the spirit of discord, would have set on fire the one against the other, to bring this whole State to consustion and ruine, which God hath turned to the consustion of the Authors, and good of his people; this may be said to be are markable Miracle.

And if we must cry out Miracles, that which is fallen out this present moneth of October (at the writing of this) in Sociend, where divers of the greatest of the Nobility were neare to be massacred, whereby the Enemies of peace thought yet agains to bring this State into confusion, it God by his ordinary goodnesse had not showed himselfe at this time against the God and protection of his people; ought to be escented a Miracles only expressed to the

And if all the miraculous deliverances which have been wronglin by the bounty and mercy of God in this Island, fince it received the faith and puritie of the Word of God, had falne out in Speins. or in fome other place under the Popes Juridiction, they would have effeemed them as great Miracles as the deliverance of the fire elises out of the captivitie of Faypt moder the leading of Meles, or fosmals victories by his battels, or Sampsons with the fate bone of an Affe over the Philifims, or Davids over Goliak, or fudithos ver Halophernes, and the like; and they would write and publish them as evident miracles. It is true also, and we ought to acknowledge Gods power doth clearly appeare therein; and we must not beleeve that those deliverances are fallen out by accident & chance, but confesse that the bountie of God would therein show the care and affection he had for the confervation & protection of this his poore people, whom it feemeth he hath chosen and held in these tages for his peculian heritage among all Kingdomes And limit well the enemies of the aruth and of this State, open not their costs to fee those so marveilous protestions, and that they have hardned themselves to often against the manifest hand of God of anno but

But this sufficient, if those of the Romith Church have no strong ger proofes to maintains their invocation of Saints, than the missingles of the surgicial controls of the su



racles wherewith their Books are fluffed, that will ferve to deceive the simple but men of understanding wil not be satisfied with that: and I thinke it is out of question better to addresse our selves to God through Jefus Chrift, who is our onely fure Mediator, as he commandeth us, and as the Apostles have done themselves and taught us to doe; than to interpole all the Saints, as the Romish Church telleth us, without any word of God, nay, contrary to the word of God, which condemneth with Anathema those who shall preach to us or teach us any other wayes, besides that which hath been preached to us by Christ and his Apostles.

### WIC HIA P. XX. brown dalow - directors

Of the boly Sagrament of the Lords Supper, and the Communion under both kindes.

Have ever had those words of S Paul in great estimation, by which he forbiddeth us to be wifer than we ought; Let no men Rom, 13 faith he ) shinke of bimfelfe more highly than be ought to thinke, but to thinke foberly : And I have often marveiled that the Romish Church bragging that thee accomplisheth the Counsells of Christ. which thee holdeth for works of supererogation, and wherefore the thinketh God much obliged to her, despise in the meane time the commandements of our Saviour, and alienate her felfe to far from his inflightion and intention. Formy part, I beleeve the exsellency and perfection of a good Christian, of perfect faith and of the true Church, doth confilt in approaching as neere as may be to the intention and inflitution of Christ, and in indeavouring to do as he hath done, and as it hath been his will to frew us; and in fofar as we can conforme our felves to his actions, efpecially in the reception and administration of the Sacraments for he is come to be our Matter, and being the infallible Wildome, he hath done and taught us all was needfull.

The Romith Church findeth fault with the Encharift, for being called the Sacrament of the Supper, and calleth it the Sacrament of the Altar. Now it is certaine that our Saviour instituted this Sacrament immediately after Supper, wherefore it may justly be called the Sacrament of the Supper, as it was for a long time in the Church of Rome : Even to this present they call is the day of its institution. poliible



institution, the fifth feria in the Lords Supper, Feria quinta in trens Domini and that notable Bull, wherein are excommunicated and delivered to the power of the Devill, all the Princes, Parliaments. and Courts of Justice, yea and the most part of Christians in the world, and which is read fo folemnly every yeare at Rome on thursday of the holy weeke, is called the Bull in the Lords Supher, Bulla in cana Domini; and when Christ instituted that holy Sacrament, it is certaine that was not on an Altar, but on the fame Fable whereon he had supped; and none of the Evangelist make mention here of an Altar; so there is no reason it should be called the Sacrament of the Altar, but the Sacrament of the Supper, or if you will, of the Lords Table, or of the Communion, or of the Eucharift; which words agree all with the inflitution of our Savi-

our, but not that of the Altar.

The greatest controversie in this mystery, is not concerning the name, but the body of Christ, which the Romanists thinke they receive substantially and corporally there, and the Orthodox and reformed Church spiritually, sacramentally, and figuratively, and after the fame manner that our Saviour did receive it and give it to his Disciples. Now there is no appearance our Saviour did eate his true and proper body; for fo should he have had his body within his body, his whole head in his month & in his stomacke, and at one time been paffible and impaffible; neither is there any Tikelihood he gave it after that manner to his Disciples; for asitis Joh. 6. faid, foh. 6. 63. It is the foirit that qui knorth, the flesh profiteth do-63. thing; and although we know that the whole body and person of the Son of God, is of an infinite merit, because of the hypothatical union with the Deitie; yet the Romane Doctors confesse ingenuoully, and affirme with us, that it is not the corporall reception, nor to receive it corporally, that quickneth and maketh us partakers of the graces of this holy Sacrament; for fo should rate and dogs be capable as we are; but onely the facramentall and spiritriall union and reception, which is by true faith and the true and fimple love of God, under the fignes of this holy Sacrament; and therefore I marvell they flammer fo much at this, feeing they doe pot pretend to receive more spirituall graces and benefits therein than they of the reformed Churches doe, at 11 wo 1 had a said

For my part, I may truly fay in this as I have already faid in the matter of the Saints, my inclination is very forward to render to God and the Saints, and all the mysteries of our Religion, all possible

possible honour and respect; and if I could acknowledge the reall and corporall presence of my Saviour in all his Sacraments and in all the mysteries of my Religion, I would do it with all my heart; his we have rules and lawes that guide us and to which we ought to submit our serves, and onely looke to the will of God, his in-Minition, and holy Word; for that is the onely measure which Soringer : And the Lydran our faith, vil ad the A : sunging

Now it is most evident by the Words and institution of Christ. that he did not give his body ediporally, but onely figuratively and spiritually under the substance and figure of bread; for see the words of Matth, 26, 26, And Jefus took brend, bleffed it, and brake Mar, 26. ir, and gave it to his Disciples : There yee fee that which he tooke was nothing but bread, and that he bleffed the bread, which he did uke, and brake it, and gave it; to it was but bread which he gave, for that which he tooke, and bleffed, and broke, was but bread.

But yee object, that he faid, This is my body therefore that which Mar. 36. he gave was his body, xo wheeld a road but usours

It is true, he faid, This is my body; but it is to be remarked that our Saviour speaking in Hebrew (which although much mingled with the Syriaque, was yet to called) spake according to the phrase of that tongue; now in that language, the word, fignific or reprefor, is not found, and in place thereof they used the word, 8ft.

So we fee in the Hebrew old Testament, this word, Eft, ordimarily used for the word, Remifie or represent, as, Gen. 40. 12. 9cfor expounding the Dreames of the Cup-bearer and Baker of Phirean, faith The shree branches are three dayes y and in the 18 verle; The three baskers are three dayes y that is, fignific and reprefent three dayes; and in the 43 Chap, verf. 26. The far Kine and the seven full cares are seven yeares, and the seven evill favoured and leme Kine, and the feven blafted eares, are feven yeares. It is cleare then from these passages, that the word, Est, even in the Pineall number, and in diverse Tenses, import so much as signific or refor according to this opinion, Chris Bould be whall amper

Whence it is that although the Greek tongue want not words to expresse (fignishe figure or represent) yet the Greek new Testament which often followeth the Hebrew phrase, hath often eft for lignifie, as the Apostle Paul, Cor 10.4. (The Stone was Christ) and to the Galat. 4. 24. the bondwoman and the free (to wit, far and Sarab, are the two Testaments. ) And Rev. 17. 9. The feven heads are seven mountains, upon which the woman sitteth; And in vers. vo.

Gen.40 ..

13.

Verf. 18,

Gen.4 1.

1 Cor. 10.

Rev. 19 ..

Of the holy Sacrament. TO4 CHARLES. v. 18. The sen hornes (ARE) cen kings; and verf. 18. The manual which a show famelt (LS) the great Gaty and you to social and flanogroup has It being impossible then for our Saviour to fay in his own language this fignifieth on representeth my body became those words were not in that language, he spake as he could, and according to the forme of speech used among the lews, and familiar in holy Scripture : And the Evangelists knowing that Christ did fpeak in that manners have let it down the most ingeniously they coulds to the Romish Church hath no reason to believe that to be his true body, because Christ faid, (This is my body,) Besides, when our Saviour saith, St. Job. 14.6. I am the way, the truth, and the life, I am the doore, and the like; the Romish Church understandeth it figuratively, and by way of Allegory ; why ahen when Christ hath faid (This is my body) do they not understand it figuratively? for it is as hard to beleeve that the bread is the bodie of Christ, as that he is the way, or a doore; and all that they fay, that our Saviour did more clearly explain himself in those other paffages than in this, it is without reason or ground, but rather he hath explained himself more cleerly in this than the o-Luk. 32. thers, laying, (Do this in remembrance of me) as S. Luke hath itas. 19. and as S. Paul explaineth it, I Cor. 11.16. on any most sell to I Cor. Moreover, if Christ had given his true body, he would have 11.16. commanded his disciples to adore it, and would have elevated it that they might have adored it; which cannot be observed, seeing they fateful at Table, which is a posture no way fit for adoration; and they who should do it now in the Romish Church, would be judged to be prophane and contemners of God; and this adoration would have been chiefly necessarie at this first institution ; and as it was impossible but some crums would fall especially in breaking the bread (as Christis said to have done ) he would straightly have charged them together to gather up all the crims together diligently, not leaving any, (as they do in the Romish Church;) for according to this opinion, Christ should be wholly in everic little crumme, as well as in the greatest pieces; which nevertheleffe is not to be feen in any place of the holy Scripture and of This is also proved by the words pronounced in the diffribution of the cup , for thus S. Mouther hath it 26/27 6 and taking Marth. the cup be gave thanks, and gave it them, faying Drink yealth of this, for this is the blood of the new Testament, which is fled for many

for the remission of fine annual on his because , win man and the

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Saint

Acres 6

30.05

S Lake who hath written fince bath thefe words, Chap. 22. Pic Luk. 22. 10. This cup is the new Toftamon in my blood which is food for your 20. and likewife S. Paul, I Cor. 17. This might fuffice to they that he words of S. Marthen should be figuratively understood, and in fignificative mystery; for S. Paul and S. Luke having written. face, have fet irdown after the fame menner to cleer the mystery having made as it were a paraphrale upon the words of Saint Matthew

Nowthole words of S. Luke and S. Paul lead ftraight to the bowledge of the truth; for I believe not they can fay that the mis really the new Tellament, or a covenant, for a Tellament or Covenant are a relation, an action, an actident, and the blood is element of bread; for they were none other but the (sonsibilite

Moreoversa Testament confisteth in clauses and promises, which cano wayes appertain to the blood of our Saviour; and thereis presson to call Christ the Testament, seeing he is the Testator limfelf; and if a partie contracting can be called Tellament and Covenant, the faithfull may also be called the covenant; and the Prietmaking daily the blood of Jefus Christ should make the cowant and Testament of Christ every day, which is eternall, and was made before the institution of this mystery. The Gospel which is the Testament of the Son of God being alreadie dlyble ed; and sherefore we must fay that those words ( this run is the un Testament in no bloed ) ought to be understood figuratively and in a fignifying mystery , and therefore you may see the word; of uled for fignific or represent even in the institution of this myflery by the Romanists own confession; wherefore then think they it frange that it is so used also in the distribution of the

fall out in the world through all the ages to come, all the best of or her places, and that even after the institution of this mystericiand Christ faith after the administration of the wine: (Verily I fan anno 100, I will wink no more of the fruit of the Ving he meant then that it was wine after he had fooken those words.

In a word, the inflitution of Christ appeareth to clearly in this myltery to have been onely the figure of his body and blood short marvell how any can doubt of it; and shole who defire to be further informed upon this may read the Authors who have witten of it more learnedly and copiously, especially the book of Doctors Peter de Monlin, and Andrew River, two of the mo



Matth.

26.26.

able and famous writers of this age, and who are reputed for fich

Now as for the distribution and communion under two kinds, it is certain that Jesus Christ gave it so, and that he gave the bread and wine together to all them that were then at Table with himmand that in them he hath commanded all Christians to do the same, by those words, (Take and ear) and by those other words, (Drink ye all of this) for they to whom he saith, Drink ye all, were none other but they to whom he had said, Take and ear and when he said, drink ye all, if they to whom he spake should onely represent the Priests (as the Romanists will have) there should be none also but the Priests obliged to communicate under the element of bread; for they were none other but the same there is neither ground nor reason to make this distinction.

But if they lay that the Church hath taken the cup from the people for many just reasons, and to shun a multitude of inconveniences; as because the wine might easily spill; or because it is source in divers places, or for the irreverence many hight commit in wetting their beards in the cup, and so letting some drope of the blood of Christ hang thereon, by which means they should have the whole body of Christ hanging at their moustaches, which would be very great irreverence, and other the like frivolous and ridiculous reasons, that is to shew themselves wifer that their Master Christ, and to blame him of indifferction, for not foreseeing all those inconveniences and disorders in instituting that holy mystery.

But our Saviour being the eternall Wildom cannot be blamed of that vice, and well knowing and forefeeing all that was to fall out in the world through all the ages to come, all those reforms ought not to be alledged on the contraries but it is in a militude of other things as well as in this that the Church of Rome passets from the institution of Christ to follow her own inventions; desiring her felf to be elected wifer than the Wiledom it felf

Now I believe a Chailtian cannot be blamed for doing as Child on Matter half done; and taught us by his example and words, and to imitate him as neer as can be in all his actions, and effecially in the administration and reception of the Sacraments, but rather that the perfection of a Christian life and doctrine conflitted in following the words, and examples, and the inflinitions.



tion of Christ, and that with all possible exactnesse; and seeing the Church of Rome beleeveth and confesseth that Christ hath instimed the holy Sacrament as it ought to be, and none can find farile with his institution; wherefore do they not follow his institution and example? which if they did in this and other things, they would in a thort time be but one fold and one Shepheard, to wit. lefts Christ; and all controversies should be quickly decided.

# CHAP. XXI.

## of the Maffe, and of Prayers in a ftrange Tongue.

Ne of the things of greatest importance at this day in the Romiffi Church, is the Maffe which the people be commanded to hear wholly, on the Sundayes and holidayes, under the pain of eternall damnation, and are exhorted to hear it every day, for which fo many rich Altars are erected; for which fo great divertity of ornaments of filke and embroiderie loaded with gold and pearl, and for which they have fuch a huge number of utenfils, of incense dishes, of candlesticks, lamps, and moveables of gold and filver, that to freak the truth, it is a thing very pleafant to the eye, and very capable to draw approbation and applause from those who have no other reason but sence; but in matter of Sacraments and divine mysteries, men ought not to stay upon humane inventions proper for recreation and delight, as may be done in Tragedies and Comedies, and in worldly magnificences and pomps of this world; but they ought onely to look to the divine intention and inflitution, and feek more after the happisele and falvation of the foul, than the contentment and pleasure of the fence.

And howfoever the Poplift Doctors preach to the fimpler, that Christ and his Apostles did say Masse, and write in the Indexes of their Bibles, and contents of Chapters, the Maffe proved in thefe places where Christingtonted the Sacrament of his Supper; if they ean that, to communicate in both kinds is to fay and fing the Made, I confesse truly that Christ and his Apostles did sing Masse, and that the faithfull communicating and perticipating of the Secrement after this manner, lay Maffe,

But if by the Maffe they means to make a facrifice upon an Al-



tar covered with three Table clothes, with so many prayer before and after in a strange tongue, and unknown to the people with so many Ceremonies and lifting up of their hands and grewith stretching abroad and solding of their armes, singers, hand, and body, with somany crossing supward and downward, on the right hand and on the lett; on the bread, the wine, the corporal the Altar, the sorehead, breast, and mouth of the Priest, and where the Priest communicates to ordinarily alone and almost everieday, and the people (for a long time) onely once a year; for my part after I had read again and again the holy Scriptures, I could never find any such thing, or any thing sike to it; and so, it must of necessis be consessed to be a humane invention for the end which I shall quickly shew you, and no Divine institution nor Invention.

Neither can they in reason alledge here the Apostolical Todition, and derived from Jesus Christ and his Apostole, although
there is nothing expressed in the holy Scripture, nor any written
word; for if that mystery were of such importance (as the Papils
would have it at this day hit would have been so also in the sine
of the Apostles who should have had a perfect knowledge there
of, it being a doctrine they should have much preached to the
people as a thing of exceeding great importance; and they being
men of excellent devotion, and incomparable zeal for the mysteries of faith, they should every day, or at least often, have said
Masse, and exhorted the people carnelly to be present, and here
the same as they do in the Church of Rome: now there appeared
anothing at all of this in the holy Scripture.

S. Paul indeed speaketh to us (especially once) of the Sacrament, of the Supper, and of the preparations wherewith we ought to come to it. Furthermore we see that the Apostles and primitive Christians did conveene sometimes about Easter to break bread, and participate of that divine mystery together, but in no other place is there any mention made of the masse in the Romanisashion, more of any factifice without blood (as they tearns it which I enhoused the Romanisa diligently to consider as I have done; and I perswade my selfthey will no more find it there, that I; Neithermall sheating any where, that the bread of the Supper was an hostion a cound cake, or that they kept it in the Temples with so great ceremony and care in Tabernacles, and rich cabins as they note do in the Bomish Church; and I beleeve no other



thing can be concluded, but that the Romifi Church thinketh her felf wifer than Christ and his Apostles, in obtruding for an Article offaith a doctrine which was never left by Christ, and which was neither preached, written, nor practifed by the Apostles; for al-though they had spoken nothing in their Epistles, yet Lake who did write all that he could fee and learn of their actions, would not have omicced this which is effected of fo great importance in the Church of Rome. a second allegated ada flatieres us on a mid store

So it is clearly to be feen in the Histories, that it is an invention of the Popes, who have from time to time added to it every one of them according to his fancy, to day one ceremony and prayer, tomorrow another ; now one ornament and vefture, and then another; fometimes making it of one fathion, fometimes of another, till at last it was come to that height, wherein it is at this day in the Church of Rome; & it is now a fnare to precipitate many Priests into the bottome of hell, for not using that disposition which they know to be required therein; and which is the cause of the perdition of an infinite multitude of Christians for not hearing it with that respect the Romish Church requireth, which they of that beliefe are obliged to obey, and in doing against their confcience (although erroneous) they are judged culpable of fin: and all that according to the doctrine and maximes of that Church,

Now to define properly, or describe the Masse as it is at this present, I suppose I may say justly that it is a good trade instituted and invented by the Church of Rome, to nourish and entertain an infinite number of Priefts, who become Prieft principally to .. gain their living thereby; fit to inrich the Monasteries and Churches, and make all the Monks live anely, and whereby the peoples purses are emptied, and finally a Trade that serveth to condemne many as well as those who say it, as of those who are

obliged to hear it.

This definition feemeth a little too rude, and at the first fight ridiculous; butitis true, and the Romaniffs themselves may confelle it; (if they will) for the taxes and prifes of Maffes now adales are for the most partas of bread in the Market, and he that giveth not fo much, getteth none; and because filver was scarcer in former times than now, so the Masses were not worth so much; and a Maffe that will not be faid now for eight or ten pence, was not worth two or those pence in former times; and in many places men had more than they defired at that rate, and because all things



are deaver now than they were, to the maffes are also.

And because the religious orders who are insatiable in wealth. and who never refuse any wealth whensoever it cometh, were loaded with fo many maffes that they could not fay the half of them: the Pope who faith he hath power in heaven and earth hath (as they fay) of many fmals, made one great; and of an infinite number of maffes which were founded by particulars, he hath made but one, wherein all the benefactors are comprehended in groffe and in generall termes; and fo by an handlome Bull hath discharged them of all scruples, which if their founders had mistrusted, they would have been wary to have left so great wealth and rents as they have done to that effect; so they who live at this present amongst the Papists, are become wife at the coast of their Ancestors, and are loath so commit any such follies, and rob, and beggar their children to inrich and fatten the Monks.

But howfoever, commonly he that wants money can have no maffes; and because the Church of Rome holdeth maffes to be the principall meanes to deliver a foul out of Purgatory, fo there are none but poore people who are to flay a long time in that fire for want of money to buy maffes as the richer fort; and fo to be rich is a great help in the Church of Rome to go speedily to Paradife, contrary to that which Christ faid in S. Maith, 10, 25, that lewesvery hard for rich men to enter into heaven; but it is a Church and Sect wherein the whole doctrine of Christ is over-turned.

And as it is a very profitable profession to fay masse, so there is abundance that embrace it as a good Trade, and fufficient to gain their living well ; and they fay no maffe but when they find Merchants; and if they can have every day, they account it great prohe and he who giveth most shall first have the Masse, for such is the course of the market: I will not speak of them who being but able to say one masse a day, do neverthelesse promise the same to many, and take money for many; because imagining it to be of infinite merit (according to the doctrine of the Romish Church) they beleeve that one is capable, to fatisfie for all, and is beyond comparison of greater worth than that which is given by the altogether, but this is a mysterie which must not be revealed to the people, for that is against their intent, and if they should believe it, they will be loath to be fo forward to cause say so many masses (either for themselves or for their friends deceased; or who are in travelling or in necessitie:) notwithstanding this is but too much practifed deceivir

deciving the simpler to the undoubted condemnation of many Priess, who so deceive the Merchants, who mind to deal honestly; though I will not say that is the practice of all.

which condemneth many Priests as well in that respect, as because they believe they receive a Sacrament and make a sacrifice, where in the purity of the conscience is declared to be altogether necessarie according to the Romish doctrine, and to which they see themselves ingaged every day to gain their living, or for other ends, it is altogether to be seared, that for the most part they go not about it with due puritie of conscience; and daily experience sheweth us sufficiently that there are too many vices and defects in

the Romish Clergie; not to have this distrust.

And it is in this manner I say, that the Masse is a trade that damneth many who say it, yea and many also who hear it; for all Christians in the Romish Church being obliged, under the pain of mortall sin, to hear the whole Masse, the Sabbaths and holy-dayes, and not onely to hear it, but to hear it with attention and devotion, without willing distractions, at least which last any considerable time (as the third part of the masse, according to miss of their Cassists and Doctors) this condition maketh me say, that of an hundred there are not ten (it may be) that fulfill this precept, and are not condemned in hearing the Masse, they committing mortall sin for want of due attention; but let every one judge himself: it sufficeth that I know but too well the practities of the Romish Church not to be believed in this point.

And to speak truly, it is a lamentable thing to see the Romish Church condemne and judge with damnation they who hear not those mysteries with due attention and devotion, and in the mean time that the people should carry so little respect to it; that I perswade my self all those who have not seen would hardly believe it; for ye shall not enter into any parish Church; nor in a great number of others, where there are any considerable number of people, at a great Masse or often other wayes, but ye shall see some of them laugh, others prattle & play the sool, some of them standing, others kneeling on one knee, others sitting after an uncivil manner, and some seeking occasions, if not with words, at least with amorous looks; in one part the dogs play, in another chillidren crying and weeping. In a word, often so great noise and insoluence, that it seemeth rather to be a market-place than a Churchy.



and except a few who are therefore eftermed scalots, and femps:
lous, and of shallow brains, and who are mocked of others, God
may well say that which is in Ifaiab and S. Marke, This people
Mark 7. beneareth mentils their lips: for except (it may be) some Parents.

6. Sterror Ave Marie which they will say negligently, and in halle, or a little of their beads which they will say negligently, and in halle, and some adoration they give at the elevation of the hoast, all the rest is spent in discourses or idle thoughts; and this is the ordinary fashion in most places both in the countrey and in the towns, as well of the meaner people, as of the Nobles, to be present at Discourse and the country and in the country are country.

vine Service in the Romith Church, to six a such a service in the Romith Church

Now I having often times confidered with my felf the canfe of fo great prophanenesse amongst the people, and of the little as tention and respect they carry to Divine Service in that Church; I beleeved that it did proceed especially from the continual praying in publique, in a ftrange and unknown language to the people, and which very few understand; for howfoever I must contest, that many of the prayers of the Romish Church are good, and all that they fay is not evill and erroneous: Notwithstanding they being said in Latine, the people is not edified thereby, and not knowing that which is faid they can have no devotion, nor be firred up towards God, the Priests also finging often with their Green gorian notes (as they tearme them) and even ordinarily fing with fuch hafte and anticipation one upon another, that even they who know the Latine, can understand nothing; and thence it is that not knowing what is faid and fung by them, they can have no good motions thereby, and the people also for the most part readingonely prayers and pfalms in Latine, it is not to be marvelled if they have not due attention, and if their minds which are not flayed by any fenfible object of devotion, fuffer themselves to be carried away with a thousand extravagant thoughts, and even often with actions,

Which questionlesse would neither come to passe in that manner, nor so easily, if their private and publique prayers were said in a known language, as it was certainly practised by Jesus Christ and his Apostles, and even by the first Christians; but the Church of Rome which esteemeth more of his own proper inventions, than of the Word of God, and divine institution, hath brought in an humane and new doctrine unto the people for the doctrine of Christ.



Pries alone,

I know they alledge reason for it, and that they say (among others) that the mysteries ought not to be divulged to the simpler; and so the people in the Romish Church is nourshed in an exceeding great ignorance; and glory therein, the Doctors maintaining them in it. But the Apostles and Christ did not so; and no man can be too much instructed or learned in the mysteries of salvation; and many more mischies follow on ignorance than on knowledge; and it is certain that Christ did pray, preach, and celebrate all mysteries in the vulgar tongue which was understood of all, and no man can doubt but the Apostles did the same; what then? Will we be wifer than Jesus Christ and his Apostles; the people in those dayes was more rude, and lesse capable of mysteries than now adayes, for they were but newly come out of Pagnisme or Judaisme.

# of Auricular Confession, with a confession

es till vaction to controlle afficienties to Cod. and profittible to to T His point of Auricular Confession is also for the present holden to be of greater importance in the Church of Rome than the Malle, and there is no vertue nor any other duty to much recommended atthis day as a full and faithfull confellion of allfins, and even a generall confession of the whole life. In a word, all the perfection and excellency of all Christian doctrine at this day in the Romish Church aimeth at that point; and although ye should give all your goods to the poore, and were the belt manian the world, and induced with all the excellent parts of bounty and verme, yet if ye confesse not often, and exactly; all your fint great and small, all the adherent circumstances which aggravate the fame, and sell faithfully and punctually the number, all the reft is nothing; and without that (fay they) it is impossible to be faund, or please God in any fashion, for those who have the occasion and commodity to do the fame after they have finned with white had

To prove this doffrine which is an Article of Faith in the Church of Rome, they produce no passage of the Scripture that both either force of reasons for, to alledge that of S. James, ch. 5.

16. (Confesse year faults one to another, and pray one for another that years is healed) is withour sence or reason; because that which

Concil.
Trident.
Tolet.
Left.
Bonac.
and
others.

Tam, gain



is subjoyed (and pray one for another) sheweth cleerly, that as S. James recommendeth not prayer onely to the Priests, so he commandeth none to confesse their faults to the Priests alone.

For as he speaketh of a reciprocall prayer and mutual assistances so speaketh he of a mutual confession betwire particulars after quarrels and offences (as the Cardinall Caietan confesseth and acknowledgeth well in his Commentary in this Epistle, ) it is not there spoken (saith he) of a sacramentall confession, as appeareth, because he saith, Confesse one to another. Now the sacramentall confession is not made one to another, but to the Priess onely; but it is spoken of the confessions, by which we mutually confesse one selves to be sinners, that they may pray for us; and of the confession of saults which are done by one another to be mutually appealed and reconciled; but there is no appearance that S. James speaketh here of Auricular Confession, neither of confession to the Priess alone.

And although it were true, that S. James did speak here of the confession to Priests, it will not follow that he spake of Auricular confession, for there is great difference: and as it is very necessarie to salvation to confesse all our fins to God, and profitable to confesse our fins publiquely also, and before men in token of repentance and griese, and to edific our neighbours; so none can denie, that it is both profitable and good to confesse our fins to the Priese, not for any obligation they have to do it (there being no commandment or Word of God) but to discharge his conscience, and seek remedie for his impersections, consolation in his infirmities.

and counsell in the ordering of his life,

And how lover the Priest may minister matter of constort to a penitent and afflicted soul, upon the affurance he may give him that his sins be forgiven him, if he be truly penitent, & have a true faith in Christ; notwithstanding he ought not presume to give a formall absolution, but onely declarative or else deprecative; not think to pardon sins as do the Priests of the Romish Church, these being none but God alone that can pardon sins case. Mark, 273, but onely assured declare that if there be true faith and repentance, there sins are remitted, or pray to God that he will remit them:

And as for that which was faid to the Apostles by our Savious, That what forver they should bind on earth, should be bound in beaver, and what for ver they should be few earth, should be loofed in homes.

Mark

It is clear from the confideration of the whole pallage, that it is only understood of the exteriour power of excommunication, which we ought to acknowledge in the Church, not of the power pablolve from interiour and feeret fins for fee the paffage, which lexhort the Readen diligently postonfider : If thy brother suffalle equinst thee, go and sell him the fault becomes thee and him alone : if le finil hear thee, then haft gained shy brother. But if he will not hear the then take with thee two or three more, that out of the mouthes of two or three witnesses overy word may be established; and if he Shall neglet to hear them, tell it unto the Courch; and if he neglet to hear the Courch, let him be unto there as a beathen man and a Publican Verily I say sente you, that what server ye shall bind on earth, shall be bound in heaven; and what sever ye shall look on earth, shall be looked in beaven. Thereby it is evident, that Christ meant onely to speak of the band of excommunication and ejection out of the Church. and that all that the Apostles should bind on earth with the bands of excommunication, should be thought and esteemed bound in heaven, and before God; and that which they should loofe and absolve on earth, restoring and reconciling them to the bosome of the Church, should be holden absolved and restored before God, and might partake in the prayers of the faithfull

Nevertheleffe many Priests in the Church of Rome holding bemicives accessours of the Apoliles in that, believe that from ofe words they have power given them to absolve from all lins indifferently, without any refervation, feeing that even the fame words are faid to them, at their confecration, But the Bishops give their gloffes and exceptions upon, and fay that it is to them belongeth, being properly and especially the true successours of the Apostles, and the Priests but by commission, which they can amplifie and diminish at their pleasure in the absolution of finlimiting their power in certain canles, and referring others to themselves, forbidding the Priests who are under their jurisdicti on to absolve them; and the Pope who tearmeth himself Bishop of Bishops, and attributeth the whole and absolute power of the Church to himfelf, clippeth the authoritie of the Bilhops in this uling them as they wetthe Priests, forbidding they should give abfoliation for every thing, but referve certain causes to himselfe wherein he forbid them to meddle; and as the Priests murmure against the Bilbops for that, fo do the Bilbops against the Pope receiving no fin nor cale whatfoever to be exempted from their inclidiction which

Mar. 18,



harifdiction according to the words of Christ sand this do their agree among themselves on the explication of those words of God

even in the matter of the Sacraments,

But the Pope doth not onely extend those words unto internal and externall fins, but persuading himself that it was especially said to him. All that their fasts bind on earth, stall be bound in heaven: and all that their stall sofe on earth, shall be looked. He taken upon him to loofe the bands of oaths, loose and exempt Subject from the subjection and sidelity they owe to their natural Princes, and children from the obedience they owe to their fathers and mothers, when they become Religious in any Monasterie; by the same authoritie they loose marriage lawfully contracted, if it be found that the husband and the wife together have presented child to be baptized, or be allied by the confirmation; and so it seemeth that the Scripture is onely alledged by the Papists to uphold and maintain the power of the Pope.

Now what ever is the controverfic among their for this paffing is sufficient phat it manifestly appeareth through the whole Scrip mire that Christ did never command Auricular Confession, but to pensance and amendment, and that the Apostles did neither command nor practife it, which if they had done, it would question leffe have been mentioned in the Scripture in forme places of the writings, or in the Hillory of the Acts of the Aponto; and the confession were of such importance as they would have it in the Romille Church, the Apolites doubtleffe flooded have preach ed it, and even practifed is often amongst them, confelling one to another, For all the Doctors confesse that they might commit if not mortall, yet veniall firs; and when they did declare the faid to the faithfull, they would also have preached the fincere confil fion of their fins, and taught them the true manner of the fame and even to make general confessions, as they had preached the practife and exercise of other vertues, which not being found in any part, we must conclude, that in their time confession was not in use, and that it is an humane invention, proceeding neithe from Christ nor his Apostles, but instituted, established, and main tained by the Clergle for the great temporall profit they draft from it.

I fay moreover, in the time of the primitive Church, Amichian confession was not in use, and was neither thought an obligation nor command, nor of such importance as it is at this present.



which that it may be most cleerly feen, I intreat the Reader, and (especially them of the Romith Church) to see in the life of their Sints, which they hold for their Bible and holy Scripture there lethen read the life of all the Apolles and holy Martyrs, may orn of all those whom they call the Confesiors of the first ages, mois Augustine, Chryfostome, Athanasius, and Rasilius, who is seemed to be founder of the orientall Monks of S. Anthony and S. Paulthe Hermits, Finally, of all those of the fourth, fifth, and firth ages, yea and fince, I am affured they will never find that any of those ancient Fathers did, make any auricular and secret confelion to the Priefts, Notwithstanding they are effected to he been very acalous men in Christian Religion, and men of vertue and exemplary perfection, who would never have omitted it, if it had been of fo great importance. See both their life and death. there is never a word spoken of Auricular confesion, which if they industed, is would qualifonteste have been mentioned forme where, in some one of those lives, which are in great sumber, has

And he afpecially who not long ago both gathered and collected all those i and who thath omitted nothing which he thought might be usefull to the Romish Ghurch, would never have left out this point, if he had found the less traces of it in any place yand levels married he hath not added is, as he hath done many other things of his own invention; but we must say, that either hedid not bethink himself of it, or God hath not permitted to confound this new doctrine of the Romish Church, by look-

ing to the ancient, and the practife of those Fathers

And mark how the same Author forgement not to mendon this point in the times of those where he sinds that it to have been used; and because that this Auricular confession hash been in greater estimation within this short time than ever before, so there is no Saint in those last ages in whose life there is not very special mention matters their frequent confessions and their fincerity therein; but in the lives of the ancients there is no mention made of it it all.

Moreover, I marvelled often that there was no more spoken of it in the books of the ancient Fathers; Turn over, I pray you, adapting, frances, Theologist, Chrysostone, and Gyprios, and see if there be any thing spoken of Auricular confession to the Pricite, it may be they speak of some exomologist and confession, but that they published and use seems confession to the Church for satisfaction



of Authoritar Configuration

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faction and edification, and not fecret and Auricular confession to

Remarke also if yee finde in any place of them any examination of the conscience, with which all the Books of this time are filled in the Church of Rome; see if any of them hach written any order of conscience, to teach the manner of consellion, as we see a great multitude in our dayes; there yee will finde no such things: and is it not a strong proofe, if it be not found in those Fathers, that Auricular confession was not in use in those dayes; for they being so godly men; and the most famous of their ages, they would obtain questions less they would not the credible they would have composed it to others; and it is not credible they would have composed so big volumes without making cleare mention in some place, nay, even in many places of that which is esseemed so necessary a Sacrament, and of so

Furthermore, Yee will find in the Book of the lives of the Saint, and in the History of the ancient Hermits, attributed to S. for some, now those Ancients were sometimes, nay, even often and in many places of Egypt source or five thousand Hermits or Cenobites, or more, under one Superiour & Master, accustoming themselves to the singing of Psalmes, reading and meditation of the holy Scripture (for it was not as yet forblidden in those times) and to work with their owne hands and bodyes to winne their livings and be burden some to none (as S. Paul did) and commonly their was but one Priest for that great multitude, who often did not live amongs them, but came to see them every Sabbath, to celebrate divine Service unto them.

Now there is no appearance that the confession means use at those times, for one or two Pricits would not suffice to confess often so great a number, and though a man should doe no other thing in a fortnight; he were not able to confesse two thousand. And those Books of their lives make no mention that they called their Pricits to confesse them, even when they were necre to death; but that they did prepare themselves for that passage by the thousand matter and reading of the holy Scriptures, and often heating and reciting of Plalmes. The T. 2 reduct I means a passage of plalmes.

And there were even many amongst them, is that Author speaketh truth, who were for ten or twelve yeares, or more, inclosed in little chambers of purpose, and sequestred from all humane conversation a without seeing or speaking to any, and often dying alone.



If in those dayes the consession had been holden for a needlery Samment, men would have judged that to be a disholicall illusion and deteit, as they would now doe in the Church of Rose, there were any found, what to follow his private devotions hould leave off the whole way and practice of consession. I intreat the Reader in the Romish Church, to consider this well, and if he doubt I speake not the truth, that he would take the paints to see those Books, and ruminate the matter.

Now all that the weth short cleerly, as I suppose, that the dodrine of Auricular confessions holden to be of so great importance at this day in the Church of Rossis, is not a dostrine derived from Jains Christ nor his Apostles, nor yet practiced by them, nor is a among the Saints and Christians of the first ages, but a dostrine invented not long agoe by the Pope and the Clergie of Rosse, for the great temporall profits it bringeth to the Priests; for sof all the Sacraments of the Church, there is no ne of so great wouth to the Priests, as that of the confession and or thoughts as in the great of the confession and or thoughts as in the priests.

And although there be fome who take no money in confelling; that nevertheleffe, is oriely to refuse a little fifth for a big one, and the gratifications they receive from their penitents (especially of the female fex ) recompence fully all their paines, those who use that trade, and who are acquainted with their practifes know well chough how profitable this mystery is to the Priessand it fufficeth totall you that a man who can but handformely handle the confeis ence and the spiritual of men, can but easily dispose of all their temporallities, and the gold and filver which is found with many confessors after their death, and the abundance of all things du ring their life, and fo many fumptuous Monafteries newly erected inmany Cities, and so many coffly ornaments, and so great riches and wealth, which are to be feene in many of them, atel ( for the most part ) the effects of the fole Auricular confession, and it is hought that it is at this prefent (at least) as profitable to the Clergie, as the doctrine of Purgatory or Invocation of Saints is or dwas, this being even the Primum mobile, which moveth all the reft.

And they who doe professe it, and know the worth of its would not leave iroff for any thing, and therefore labour to maintaine it by all meanes what loever; and that even in despite of the Bishops who would faine hinder the Fryars from using it, thinking them alves sufficient and capable enough alone with their Prints to go



Cunsus of Anticides Confession

verne their flooks, without those auxiliary troopes which the lose fetideth them against their will, and which take all the fat and the of the flocke, whereof Christ hath given them the full charge but God so permit, that having left the true doctrine of Christ they are confounded and troubled in the use and practice of their

treat the Reader in the Romish Church, snoitnevini regord bowe

I remember that a man of great note amongst the Clergy, a me some while agoe at London, that many of the Clergie in & land, knowing the utilitie and profits the Confession might be them were forry that morfell flould have cleaped out of hands, and that they would quickly fectioup agains if he were their power. I know not if he judged others by himfelfe or nevertheleffe, I believed at that time with many he was not to inclined to Papitry, and now I have much reason to be other conceited of him, and not I alone, but to fatisfic fuch men (if any fuch be, which God forbid) I will tell them that as the con fion bringeth great profit to fome particular and private Pr it draweth allo after it insupportable inconversiones and inconversiones and inconversiones modities to the Pathours and Generall of the Church for the co festion is growne at this day to such excesse in the Church of Re by the perswasions and exhortations of the Preachers, that as Pastours in former times did move the people thereune both chemielves and others, they are now constrained to diver the this present, because where there is but a reasonable numb people, this exercise is inconfishent with all other offices and vices in the Church, and it is impossible that the Priests and tents can discharge themselves faithfully, even according to Rules of the Romith Church, that you mot but pattern at the

For where there is (for example) 4000 Communicants in a Parish (as there are many if the most pure) which will confess their self-confess their felves at some great feast, as at Christmasse, or Whirstontide, or or of the feasts of the Virgin May, to which they have so much can horted the people, that now it is become customary unto their and he that doth it not, is in a manner not holden to be a Christman. Every Priest is not able to confess fiftie in a morning, though he should labour from five of the clocke in the morning till midday without any intermission; so that their must be above trenty Priests to confesse a thousand in a forenoone, and above forte for two thousand, and yet all must be done post-hast (as they say) in due no other thing; and what good can one doe in so detailed.



befrieffe in fuch precipitation I fithe means time, who shall fay allehe Mallen which must be faid aloud and with low roice, and who shall helpe to sing and say the divine office, the Matrins and other Canonicall offices, as the cuftome is in the Church of Rome. and who shall preach and perfect the rest of the Service which the dwand the publique require, and what shall be done where there are not fo many Priests; two or three hundred being fufficient to cause a great trouble, limo A orb to samin all orb if Had one i voget

Befides, when there is a great feast, the throng is so great almost in every place, that it will be one mornings worke onely to waite his turne, for to fay two or three words in the Priests eare in great haste; and that often putteth all the families to trouble and discord, for, the Mistrisia angey with the maide for staying too long, and the husband against his wife; and if they be both there together, the children and the whole houshold are In connoon the Word and will of Chirid, but electrally moon-noils

Observe also that there are few others but women that will waite upon this wearifonic and troublefome devotion, for the min. ( especially the wifer fort ) not belowing it for a fily and marking to many things which offend their spirits, leave the profile to their wives, which being naturally inclined to prate and discharge their fpleme, and discover their secrets; are glad of his occasion to sell all their bufineffes, and often those of their tighbours, and declare their griefe to a man whom they thinks sbliged to keep all feerer; and therefore we must not mar well if we fee the women to much inclined to it and the Priests knowing them to be more tractable, and confequently more liberall than men, labour to keepe them in those exercises, what ever different or discontentments may fall out from their husbands. But finally, there is no man of spirit whio will not confess that Christ and his apolles have done wifely, in laving not inflicated this fine my flerie.

The Bifhops also themselves and other Pastours, who have more antifica conferve the divine fervice in their Churches, and to him a care of the generall goods than of the profit and particular fatification of their Prints, begin as much to deter the use of this coil for now they fee the great diforders and inconvenience it drawth after it, and their experience will be the canfe they will not be forry to fee all re-established and restored to the primitive order the time of our Saviour and his Apostles.



of Purgatorici and 30 Tee: CHAP122.

werke onely to

I paffe over the great scandall occasioned by this confello whereof an infinite number of Cities and places can give toom nifelt teltimony, and which is the cause many judge well that it forest and more profitable to discover and confelle our fecret to God'alone, according to his holy will and commandement the to Priests, to obey the procepts of the Pope; and I shall we then in another place, that the confession is a snare which precipitates many into hell, if the Maximes of the Romith Church be true Babder, when there is a greateful, the through is to event al-

#### softmevery place, that it will be one mornant. maine his turne, for the NAN IACA THE Care ingreat hade; and that often muterinal the families to trouble

### and differed for, the Mid Division and the made tor daying

colong, and the lundandagain, no wife; and it they be both THe Church of Rome, which hath founded her new doctrine nor upon the Word and will of Christ, but especially upon-profi and greatnesse; but not contented her felfe in stead of two Sionments inflituted by our Saviour, ( to wic, Baptifine and the Lords Supper ) to adde five more, whereof the Pope, the Bishops, and the Priests, can make good profit every one of them, according to his degree and charge; whether it be for the administration of them, or the dispensations, or other caluall things, which concerne the and which fall out every foot But thee hath yet further bethoug her, to invent a Purgatory, which thee faith is a place whether foules of the faithfull departed in Gods favour decordinarily go after their death, there to be burnt and tormented many years nay, even many hundreds and thousand yeares, if they be not d livered by the good works of the living, or by the prayers of go people, or by application of the overplus of the merits of the and the Saints, whereof the Pope calleth himselfe the sole Tra furer and Dispenser, making profession to apply them by his Jo biles and Indulgences.

So that simple people to thun that terrible fire after their death, wherewith the justest men are threatned, have often spoyled the selves and their fuccessours of many lands and great riches to give them to those who are reputed to be godlier than others, to o lige them to pray for them after their death, that they might no remaine to long in those paines; and if those who are alive have any affections to their parents and good friends which are dead they often spare nothing to helpe and relieve them in this th

bean cof our Saviour and his Apollice.

necessitie, by all the means which the Romish Church preacheth. to be ftrongest and of greatest force, whereof the most part are in thehands and disposition of the Clergie alone and the Monkes: and they tell them, if they be not helped, they must fatisfie the rigour of the justice of God; and that they must pay to the last farthing, and be burned in a fire as hot and foorching as that of hell. not onely for the paines due to mortall fins, but also for the least veniall fins they might have committed in their life, of which every man hath questionlesse an innumerable number a and because as they fay, ready money is good phyficke, they rerswade them not to trust to their heires the payment of that debt, who may be diverted by the motive of avarice; but that they should provide while they are alive and in health, for feare of being surprised by death; and that the candle that goeth before, giveth better light, and is more profitable; for, that is the phrase of those Ghost like Fathers, and are an owned to the control of the con

This doctrine is very profitable to the Clergie, but exceeding fearfull and very terrible and strange, and deserveth well to be clerrly grounded on the Word of God to be beleeved, as all a said

For to fay that God hath fent his Sonne into the world to fave mankinde, and whose bloud was of an infinite price; but nevertheleffe, bath not been sufficient to satisfie for the paines that a more tall fin doth merit, or yet a veniall, (that I may use the tearme of the Papills ) or although it hath been sufficient enough, and that he hath testified that he loveth mankinde, more than doth a Father or Mother their children. Notwithstanding, he will not apply to them a graine of his fatisfaction grass, but hath ordained a fearfull fire to burne them, and torment them after their death, though they be fully reconciled to him, and have departed in his twoons and that he efteeme and call them his deere children; it is athing that ought not to be beleeved by any Christian, nor yet conceived by any manufact A an house to the right of films A all

and is it possible to be beleeved that God hath promised Paradie to those who shall suffer persecution for his name and justice? and confort them, who shall be afflicted in this world and thew himfelfe to those who shall be of a pure and cleane heart account them bleffed who shall dye in him, (that is to fay, in his favour?) that Christhach promited to lay (Come yes bleffed of my Father, thereis the Ringdom proposed for you from the beginning of the world) to them, who have given meat and drinke to him in his poore



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when they are hungry or thirstie; and to them whom he accounteeth his loving children; and that onely to fatisfie the rigourof his justice, and without any hope of amendment, he will punish them after their death for many yeares, with the same paines that the Devill and the greatest enemies of his honour and glory doe suffer, except onely that those shall be tormented for ever, and others shall have sometime an end, it may be after many hundreds and thousands of yeares; for they have invented yet of purpose more to terrifie the people, certaine Stories, which say that for every small sin they must burne (at least) seven yeares in Purgatory, and what can they hope for who have hundreds and millions, the frailty of man being but too great?

It is questionlesse to wrong the great mercy of God, and rather deny his bounty; it is to derogate from the infinite merits of the bloud of Christ, it is too blasphemous against his Incarnation and passion, and the love that he hath testified unto us; it is willingly and without grounds to make soules despaire, and terrifie the consciences without subject, onely to bring profit to the Clergie; for,

this is the meaning and ground of the mustery.

Now let us fee if they have passages out of the holy Scripture, for a doctrine so cruell and contrary to the bounty and mercy of God, and merits of the bloud of Jesus Christ. They alledge this of S' Paul, 3. Cor. 3. 14. If any mans worke abide which he hash built thereupon, he shall receive a reward; If any mans worke shall be built thereupon, he shall receive a reward; If any mans worke shall be built he shall suffer loss , but he himselfe shall be saved, yet so as by fire; and that fire the Romish Church understandeth the Purgatory,

and fo concludeth that there is a Purgatory.

I have granted that all which is in the holy Scripture, is not eleere nor easie to be understood, but onely that which is needlery to salvation; and this passage is one of the most obscure and difficile in the Scripture; but not necessary to salvation; and yet the Romish Church will ground an Article of saith upon it, and the most strange and terrible of all, and contrary to the bounty of God; but he who will readcake whole passage, will easily judge that it must be understood in an Allegorical sons, and especially the word fire, which S. Raw addeth one as by fire, to show that it must be understood by smilitude saying, he shall be seven as by fire, to show that it must be understood by smilitude saying, he shall be seven as by fire, and expectation by that is to say, as if he had passed through the fire, we were surged and purified by the fire; even as we see the metalle are purged by the fire and the Fornace.

2 Cor.3.



Now there is no reason for grounding this so important a dodrine (which is fo ftrange and difficile to be beleeved ) on fucha doubtfull foundation; much leffe on metaphoricall and allegoricall, and fuch words; and it is evident from this paffage; that the Apostle speaketh nothing that commeth necre to the doctrine of Purgatory, 100 . at coming non line ad sais, deal box siring of

But the Apostle speaketh of Pastors and Doctors, who in teach ing retaine the foundation which is Christ, on whom some build wholfome and folid doctrines, which in that place he tearmeth Gold, filver, and precious stones; others build light and vaine do-Arines, called in that place, Wood, hay, and stubble; and the Apofile faith, that those frivolous doctrines being tryed by the word of God, as mettalls by the fire, shall not subsist, and that the work offich a Preacher (half periffs and the tryall (hall make it knowner that there is no foliditie; but as for the person of the Pastour, he may be faved because of the foundation Jesus Christ, which he hath holden, being notwithflanding tryed by the Word of God as by fire. So you fee that it is there spoken of a tryall, which is made in this life, and not after death; and also of a tryall of the doctrine and beliefe of Pattours by the hely Scriptures, and not of a torus ring of foules by fire; fo they have no reason to ground Purgato ry on this.

I know that this paffage being obscure and hard, hath many divers explications; but I believe every man of understanding will judge this the trueft and most conformable to the intention of the Writer, if he will but take the pains to confider it; but how foever, it being obscure, we have no reason to beleeve that the Apostie hath preached an Article of faith to us therein; which is not to be found more cleerly explained in any other place of the holy Scripure; and if because there is mention made of fire in that place, the fire of Purgatory must be understood; they may produce an infinite number of passages where Purgatory may be found, be-

cause there is mention made of fire in them.

Take here another of as little frength. Our Saviour speaking in 9. Matth. 12, 32, of fins against the holy Spirit, faith, He that March. fall blaspheme against the boty Spirit, it shall neither be pardoned him 12. 32 m this life, nor in the life to come. This life to come (faith the Church of Rome) is properly the fire of Purgatory, and to there is Purgatory; but this doctrine doth not even agree with that they teach of their Purgatory, for they faid the fins be forgiven before they

dadus.



enter into Purgatory, and that none go thither who are not received in favour with God; and so according to them, no sin is

pardoned in Purgatory.

Now Christ by those words, (which are also obscure and difficile to be understood) doth onely exagerate the sin against the holy Spirit, and saith, that he will not pardon it, neither in this world, nor at the day of judgement, where the second condemnation is pronounced; and so that he will punish them in this world, and after death: but there is no man who seeth not that this is too far distant from the doctrine of Purgatory, to ground an Article of faith upon it.

You see neverthelesse the cleerest things which they produce, taken out of the Word of God to establish the Purgatory, and that so terrible doctrine; where you may perceive the small rea-

But behold here other far cleerer and manifest proofs drawn

fon and little probabilitie thereof.

from the holy Scripture against Purgatory. Christ said to the thiefe who implored his mercy, and put his trust in him in the time of his death, Thou shalt be this day with me in Paradise; that is to say, thou shalt be this day happie with me. He sendeth him not to Purgatory, although he had been a great sinner all his life time, and that the death which he suffereth is by force, and by order of justice; and not for innocencie, or for the faith, as the Martyrs; and S. John saith in his sirst Epistle, s. chap. 9. The blood of Jesus

2. Ich. Christ purgeth us from all sins: if all sins be purged by the blood of christ, there is no need of the sire of Purgatorie to purge them more.

Col. 2. And S. Paul to the Coloffians, 2. 13, faith, that God forgiveth
23. us all our offences freely; if God forgive us freely, as is evident
thereby; he defireth then no more any other fatisfaction on our
part, nor pretendeth to punish us in satisfaction to his justice.

If a father correct his children, it is for their amendment, and not for his satisfaction; and can it be believed that God (who is so good and mercifull) doth punish his own with so cruell fires onely for his satisfaction, where there is no hopes of amendment? But if God afflict us in this world, it is for our amendment, and not to satisfie himself. And in the Epistle to the Hebrews, Christ hath made the purgation of sins, not out of all doubt by fire, nor by the tormenting of souls; but by his own precious blood which he hath shed for us.

Heb.1.3.

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And in the Epiffle to the Romanes, 8. 1. There is no condemnation to them who are in Christ Jesue. If no condemnation, then there is neither eternall nor temporall fire: And our Saviour faith, Joh. 5,29. He that heareth my word, and beleevesh in him that fent me, batherernall life, and shall not come into condemnation, but is passed from death to life. He faith not, from death to Purgatory; but to life eternal!.

Rom, 8. 1.

Ich. 5.

You may fee (as I suppose ) the negative of Purgatory, which we are not obliged to do, more cleerly proved than its affirmative; which the Church of Rome should not maintain without evident Scripture: But this is not all, for you shall see more yet.

In the book of Wisdom, 4.7. which they hold to be Canonicall, Though the righteons be prevented with death, yet shall be be in rest. He sendeth not him to Purgatory, there to be punished and tormented, as doth the Pope of Rome, that he may have occasion to

imploy his Indulgences, and the prayers of the Clergie.

And Revel. 2. 10. Continue faithfull unto the end, and I will give thee the crown of life, And in the 14. 13. Bleffed are the dead which du in the Lord, from henceforth, yea ( saith the Spirit ) for they rest from their labours, and their works follow them. Is that to rest from their labours, to enter into flaming fire, which is of the same nature with that of the damned? Is that to reft from their labours to be burnt for an hundred (or it may be ) for a thouland yeers? For if they be seven years for one mortall fin (as they tearme it ) they must be very just who are there for fewer than an hundred yeers; for there are but few which commit not many fins in a yeer, and fome men above five hundred; and if they die in the faith, and have repented, those are they of which S. John speaketh, saying, Bleffed are the dead which die in the Lord; and therefore it is not true of them that they rest from their labours, if they go to Purgatory; but rather that they enter into new labours and torments incomparably greater and more insupportable the least quarter of an houre, than all the torments of this life: so to establish and maincain Purgatory, they must renounce the holy Scriptures, and the talls in which our Saviour fufferent yet every day boolow W

Revel. 3. 10. & 14,13.

And in Ecclesinsticus, which they hold also to be Canonicall, it is faid, 22. 11. Make not much weeping for the dead, for he is at rest. Seven dayes do men mourn for him that is dead. If he be in Purgatory, and in the fire and flames, is he in repose? and have not men reason to mourn and bewail them more than seven dayes? Finally, S 3,

Belef. 33,11.



Finally, if there is a Purgatory, all those passages will be found falle: but all those passages being true, the doctrine of Purgatory is false and lying.

And as for the eafe which the fouls in Purgetory are faid to receive by the prayers of the living, it is faid in Ecclef. chap. 9.5.6. Beclef. 9.5,6. The dead know not any thing, neither have they a portion for ever in

any thing that is done under the Sun.

If they have no portion in the works of this age, then all the merits and prayers which are applyed to them by the Pope and

Judge now ( I beseech you ) if those passages, and an infinite

his Clergie, and by men profit them nothing.

number of the like which I might alledge, are not cleer against the doctrine of Purgatory: and notwithstanding of all that, they will establish it in the Church of Rome upon some very obscure passages, labouring to strike terrour in the hearts of the living. telling them that Christ hath not satisfied abundantly nor efficacioully; &that his passion bath not been of vertue sufficient to fave us. which is properly to fay, that it hath not had force and fufficiency enough to redeeme us, and fatisfie the wrath of his Father for our fins; which is a doctrine repugnant to the infinite merits of Chrift, and to the love which he hath carried to mankind and to his word alfo; but moreover that we must fatisfie by our own proper works and fufferings, either in this or the other world, and do (fay they) as S. Paul teacheth us by those words, Coloff. 1.24. I reinger in my Colol. Sufferings for you, and fill up that which is behind of the afflictions of 3.24. Chrift in my flesh for his bodies (ake, which is the Church, whereof I am made a Minister. There do they conclude, that there is some thing remaining befides the passion of Christ, which we must perfect our selves by our own sufferings, and so that there is something wanting in the passion of Christ, and some defect and imperfection which we must accomplish; for though they use not those tearmes, yet that is the true sence of their doctrine.

But they should consider, that St. Paul calleth the over-plus of the afflictions of Christ, the tribulations and sufferings of the faithfull, in which our Saviour suffereth yet every day as in his members, reputing their afflictions his, and of his own members; And in that which S. Paul faid, that he suffered for the Church whereof he was a Minister; it is not to say for her redemption, reconciliation, or fatisfaction, but for her edification (as he faith is another place) that he indured all things for the elects fake, that they



Now we must not imagine there was any thing wanting to the raffion of our Saviour to fatisfic abundantly and efficaciously for all men, and all their fins to the justice of God his Father, or that all that we can contribute of ours, doth render it more perfect and powerfull; it is blasphemie to beleeve it, and out of all doubt itis to wrong the infinite merics of the blood of the Son of God; Onedrop whereof was capable to redeeme perfectly an hundred thousand worlds, if there were so many; and fatishe abundantly and perfectly for all fins, and the crime and punishment of thems and bleffed is he who putteth his whole trust and confidence in the puffion of Christ; and on the contrary, he is accursed from Gods own mouth, who putteth his confidence in man, and in his wayes and works, for he shall undoubtedly be confounded.

Notwithstanding of this, the Church of Rome faith that Christ by his death and paffion hath not fully and perfectly fatisfied for the fins of men, but onely for a part of them, the crime ( to wit) and not for the punishment, and that we ought to make satisfaction in this life, or after our death in Purgatory, either by our felves, or by the fatisfaction of good men who apply their good works mus: and because Church-men did believe that they should be elemed those godly men, and that people would run to them rather than to others to beg their help, and fo that it was an open gue to them, and an accasion of great profit; this is the cause wherefore they have laboured to plant and defend this doctrine.

Nor have they been deceived in their expectation, for Christians too lightly terrified with the pains wherewith the fouls were menaced after death, have often deprived themselves and their sucoffours of the most part of their goods to give them to Monks and Priests, that so they might oblige them to pray for them, and apply their good works and fatisfaction to them as well in their life time, as after their death.

Thence have the foundations of those great and rich Monattehas had their beginning, the revenues of which (fome few exceptal) farve at this present to entertain Catclinals, Prelates and Noblemens children in princely pompand magnificence, who not Withflanding think little on the fouls of the poore founders or their fire colloins, na copriotion to coment and vex chem; And on this doffrine, and by the fefoundations fuch a great



multitude

multitude of Priefts, Monks, and religious persons have been in troduced into the Romish Church, that it is almost incredible; so that in some cities which I know, there are above ten thousand Monks and Nunnes; and as for Prietts, there be many countrey Parishes which have above thirtie: Now except (it may be) two or three of that number, who are imployed in preaching, on whom good revenues were well beflowed, to encourage and enable them in their imployment in fo Noble an exercise, if they did preach the Gospel of Christ: the rest commonly have no other occupation, but to fing and fay Maffe for the subject of Purgatory; and by that invention especially, they all live and are enter-

tained fathy.

For, the people affrighted with that terrible fire, cause often fav Masses, Vigils, and Trentals; and found annual Masses, and other Obiits for themselves and their friends; and those obiits may be faid with a loud or shrill voice, with great or small noise according to the monies they will beflow; and if it be at a great Maffe. there must be so many coopes and coopers, so many lighted Torches, fo many Bels either tolling or ringing the knell fo often, and fo long at every time; there must also be so many Priests prefent to fing and fay fo many Masses of such a fort, the Vigils, with fo many Pfalms and Leffons, with fo many Requiems, Libera & de profundis at the end, then the holy water (prinkled, upon the Tombe, &c. every one for his pains being to have to much, and a good dinner often for conclusion, where they drink to the health of the living, and fay, God have the fouls of the dead, and this is the end of the mysterie. and however the good word awar to we

That truly among its superstition maketh a great shew and noise; and if the souls be drawn out of Purgatory by magnificense, sounding of bels, finging, and ceremonies; none but the fouls of the poore will flay long in those fires, and the rich will come quickly out; But if men believe they come not out, but by devotion and fervent prayers, and other good works of that kind, when I was in the Romish Church, I did not believe for a long time, that to be of great vertue and force, feeing the small reference and devotion thele Priefts use for the most part, looking ther how to disburthen themselves quickly of that task i thento deliver the foul out of Purgatory; and I have often thought my felf, that it was not without reason the Oblits fasted to many yeers, imagining indeed there behoved a great many

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prayers and morks to deliver one foul out of Burgatory, if they cannot bedelivered but by works done in the favour and in the love of God, and in grace, (as they hold even in the Romife raced Rhittani, of which he is a m Church.)

And it is no marvell, that they who leave the Word of God to follow humane inventious, fall in those confusions and disorders; But howfoever, the Priess find their profit thereon, and the peoples purses are ofcen emptled; divers having often ruined their children to make foundations after their death, and fome. especially women, incommodating often their families without their husbands knowledge, or even depriving themfelves of bread and other neceffarie things, not formuch for making little boyes, recite the 7. Pfalms who give five or fix pairs of them for a peny; esto make the Priefts fay Maffes and Obiito, which are not fo t admit as many Deputies as I ve

cheap.

Within thele few ages, the Pope hath yet invented Indulgen coand priviledged Alcars, which is another mean to draw profit from them who are noted rich as to found fo great Obits, or who defire to content themselves with this new artifice, whereby they fay a foul may be delivered out of Purgatory with lead coff and the profit thereof is both readier and frequenter on the Priests part; but I marvell much that the Pope who difpenfeth those Indulgences at his pleasure, duth nou peliter all the four putof Purgatory to foon as they comethicher, or dock neglities der them from going thither ; for the one is as tale as the other to him (as he faith himself,) and I marvell wherefore he fastereth them to burn to long in those flames, feeing he can retire them without crouble or coft, onely by his Indulgences; I think Chrifian charity should require that of him : but let us a little entmine the mystery of those indulgences, whereof these is so great Gioos towards those Indulgences, and old make ble of silon very often, as well for my felf as for others; and I did ... to mid

monies, nor mace ever extract rail, profit of them attended ter me, and sender them means delintates at the doctrine which I would preach to them; and I know by long experience, there

Tis fufficiently known of all, that the Pope is one of the rich-Pell Monarchs in Barope, Having us it is reported at this pres onely by the liberalitie of Christians, above 24. thousan



multitude of Priefts, Monks, and religious persons have been introduced into the Romish Church, that it is almost incredible; for that in some cities which I know, there are above ten thousand Monks and Nunnes; and as for Prietts, there be many countrey Parishes which have above thirtie: Now except (it may be) two or three of that number, who are imployed in preaching, on whom good revenues were well beflowed, to encourage and enable them in their imployment in fo Noble an exercise, if they did preach the Gospel of Christ: the rest commonly have no other occupation, but to fing and fay Maffe for the subject of Purgatory; and by that invention especially, they all live and are entertained fathy.

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of the living, and fay, God have the fouls of the dead; and this is the end of the mysterie. A to a new rood rad wast roll

That truly among its superstition maketh a great shew and noise; and if the souls be drawn out of Purgatory by magnificense, sounding of bels, finging, and ceremonies; none but the fouls of the poore will flay long in those fires, and the rich will come quickly out; But if men believe they come not out, but by devotion and fervent prayers, and other good works of that kind; when I was in the Romish Church, I did not believe for a long time, that to be of great vertue and force, feeing the small reverence and devotion these Priests use for the most part, looking rether how to disburthen themselves quickly of that task i then to deliver the foul out of Purgatory, and I have often thought with my felf, that it was not without reason the Oblits lasted to milly yeers, imagining indeed there behoved a great many of fuch prayers source un



prayers and works to deliver one foul out of Burgatory, if they cannot be delivered but by works done in the favour and in the love of God, and in grace, (as they hold even in the Romift Church.)

And it is no marvell, that they who leave the Word of God, to follow humane inventious, fall in the fire confidence and difference; But how foever, the Priests find their profit their coin, and the peoples puries are often empiled; divers having often ruined their children to make foundations after their death; and fome, especially women, incommodating often their families without their husbands knowledge, or even depriving themselves of bread and other necessarie things, not so much for making little boyes, recite the 7. Pfalms who give sive or six pairs of them for a peny; as to make the Priests say Masses and Obits, which are not so

cheap.

Within thele few ages, the Pope hath yet invented Indulgens crand priviledged Alears, which is another mean to draw profi from them who are not fo rich as to found fo great Obiits, or who delire to content themselves with this new artifice, whereby they fay a foul may be delivered out of Purgatory with le coff; and the profit thereof is both readier and frequenter on the Priests part; but I marvell much that the Pope who difpenfeth those Indulgences at his pleasure, duth nor deliver all the south par of Purgatory to foon as they comethicher, or doth aschileder them from going whither ; for the one is as easie as the other to him (as he faith himself;) and I marvell wherefore he fuffereth them to burn to long in those flames, feeing he can retire them without trouble or coft, onely by his Indulgences; I think Chriflian charity should require that of him : but let us a little estmine the myflery of thole Indulgences, whereof there is to great litious towards thate Indulgences, and old make the of short very often, as well for my fell as for others; and I did a former

monies, nor made every grow rall, profit Schem ; Nevertice leff. I did perceive it was a firong mean to me to draw people if-

ter me, and sender them resemblished to the doctrine which I would preach to them; and I know by long experience, there in the do noon specience, there in the do noon with the sender of the additional senders in the senders of the senders in the

anely by the liberalitie of Christians, above 24. thousand crown



to spend every day; a rent whereof many great Princes, who bave more lands than he; come far short; but besides those temporall; visible, and reall rithes, he hath (faith he) others which he termeth spirituall, of which he is a more liberall dispense than of the former; and those are the merits and works of spererogation of the Saints, whereof he termeth himself Treasurer and distributer, and which he disperset haccording to his will

and fancie, by that thing which he calleth Indulgences.

For my particular, when I was in the Romish Church, especially in the fix or feven last yeers, that I was the Popes Missionary, I was liberally enough provided of them both for my felf in particular, and to distribute to others; for, by vertue of my Buls and quality of Missionary, besides the Licence I had to absolve from all fins and cases reserved even in the Bull In coma Domini. where I might also admit as many Deputies as I would; I could give full Indulgence and remission of all the punishment due to all fins great and small; to all them who confessed themselves to me. and to all them who being confessed, and having communicated, were present at my Sermons on all the feaths of our Saviour, and the Virgin Mary, and others, fo that they should not go to Purgatory for their fins past till that time, although they had lived fourfcore yeers. Moreover, in faying Maffe I could deliver a foul out of Putgatory, perfectly every Monday in the year to my altoice and will, befides the Medails and Benedictions which I might have another way to diffribute to whom I would. And I may trilly lay this of St. Paul, I Cor. 13, in this point, and others: When I was a child, I spake as a child, I understood as a child, I abought as a child; but when I became a man, I put away childiftfrould recurre that of him : but let us a little ales.

1 Cor.

For Leonards those Indulgences, and did make the of them very often, as well for my self as for others; and I did it so much the more willingly to others, that howsoever I took never any monies, nor made ever any temporall, profit of them; Nevertheless, I did perceive it was a strong mean to me to draw people after me, and render them more affectionate to the doctrine which I would preach to them; and I know by long experience, there is almost mething more efficacious to allure the people, especially the simpler fort, to do any thing they defire, than the distribution of Indulgences:



And at what time the Popes did berhink themselves to make the people believe that by those Indulgences one might be delivered from the fire of Purgatory, and free others also, they sound that doctrine to be exceeding profitable, as well to fill their coffers with money at the Jubilees (which were termed the Popes harvest) as to leavie strong Armies of Souldiers to defend their clates, and Territories, and make warre against their memics.

So that by the means of those Indulgences they have often got many Millions, and leavied numberlesse armies of Christians, which they sent out of their own countreys, to barbarous and remote countreys, where the most part lost both their lives and states; and that which in the beginning was onely done against the Turks as enemies of the Christian faith, but especially great enemies of the wealth and revenues of the Bishop of Rosse, who can pretend nothing where there is no Christians; was afterwards practised even against Christians for particular quarrels of the Pope, often injust and passionate.

Now, for that mystery of the Induspences it is to seek the darknesse at noon day, to think to find them proved and authorised by the holy Scriptures; and I could never see any passage taken out of the old or new Testament that made any wayes for them.

The onely place they think to be ftrongest is that in S. Match. 18, 18, which serveth to prove all things, and on which the authority of the Popes is especially grounded, the words are; All that ye shall bind on earth, shall be bound in heaven, &c. which they extend even to the things under the earth, to Purgatory (to wit) which they say is under the earth; But this passage hath been sufficiently explained in the precedent Chapters of Auricular Confession, and of the Primacie of S. Peter, without staying any more upon it, to which places I remit the Reader without surther answer to shun prolixitie.

Onely telling them here, that according to the letter of this passage (if it should be understood as they will have it ) the full power of Indulgences should be given to all the Pastors who call themselves successours of the Apostles in their office and ministry; but the Pope who cannot endure so many corrivals in his authoritie, hath divided this power betwixt himself, the Cardinals,

and the Bishops, but very unequally.
So that the Bishops may give Indulgences but for fourty yeers,

Matth. 18, 18.



the Cardinals for an hundred, and he onely ample and full one, and for all the time and yeers a fool must be in Purgatory for he

Notwithstanding, they give them not continually full, but formetime limiteth them to fourty yeers, sometimes to an hundred, and sometimes to a thousand; as in the Treasure of Indulgences of St. Francis girdle, there is an Item that hath; for every day from the nativity of our Lady there are 800 sixtle and two thousand yeers, and an hundred dayes of Indulgences, and the remission of the third part of them; this is certainly a long time, and behold a fair Indulgence; for, all the time from the greation of the world to this time is nothing in comparison with this, it being not six thousand yeers; and here above eight him dred thousand; and yet this is not the greatest, besides the full ones; for sometimes he gives Indulgence and pardon for eighteen or twenty thousand, and some hundreds of yeers, and so many fourty and odde dayes; there wanteth nothing but some homes and minutes.

This Theology is not to be found explained in S. Anguffin, nor Athanafilm, nor others of the Ancients; for it was not in the then, yet many find, and large Commentaries are to be feen amongh the Moderns to clear all the mysteries of those thousand yeers, fourty dayes, and the third part of sins; but after reading them again, and again, and often times, I could never understand any thing in it, for the height and profound nesses of the matter.

Now the thing that moved me to despite them, and makethall men of understanding in the Church of Rome vilishe them, is, that nothing of this is found taught by Christ, nor practifed by his Apostles; and I marvell much (if it was of divine institution) they did not use it to the wealeand profit of poore Christians, which lived in their time, and that they did not apply to them by Indulgences (besides the merits of Christ) the merits of Moses, Abel, Joseph, Jacob, and John the Baptist, S. Stephen, and of all just and holy men, to deliver them all quickly out of the fire of Purgatory, or hinder them from going thither; and that when they did preach, or passed through Cities, they gave them not besides their benedictions) a number of Indulgences, as the Pope and the Bishops do now adayes in visiting their Churches; for they wanted not charity for the good and prompt happinesse of Christians; and we may well say (if that doctrine be true) that



the Christians of our times are more beloved of God, and more forumate, than were they of the Apostles times, and of the ages past; for, that Treasure of Indulgences, whereof there was no mention made in their time, is very liberally opened at this day, and the Indulgences which at their first institution were but seldome given, and onely for fourty or sew yeers, and at great solemnities, as at the consecration of a Pope, or a Bishop, at the dedication of some mother Church, or some like occasion, are now almost ever given full, and that to them indifferently, who will honour the Pope so much as to ask them; they make also great catalogues and Items of all sorts, either in favour of the canonization of some new Saint, or some Embassador, or Prince, or some such like occasion.

And if a young Gentleman go to Rome, and have a defire to bring some thing to his Countrey that coffeth not much, whereby he may oblige his friends at his return, if after he hath kiffed the Popes pantoffe he ask him fome Indolgences; he will give him ten or twenty thousand without difficultie; for there needeth but a word, and an hundred thouland doth coft no more than two, neither in the giving nor in the carriage, if it were duckats he would not be so liberall: Now it may be he will say to him, I give you twenty thousand benedictions of such a Saint, or Prince; that is to fay, the power to apply twenty thousand Indulgences of such a Tenure to twenty thousand beads, Medals, Images, or Oroffes, and the like, in fuch fort that he who shall have one of shole about him in faying some Pater or Ave, or uling some such devotion, may deliver himself when he will from all the time he should be in Purgatory, from his birth even to that day, although he were an hundred yeers old, and can often deliver the fouls of his friends which are in Purgatory, and the them that courtefie when they think least of it; and the Gentleman when he returneth will give one half of them (it may be) to his Mistreffe, to oblige her; and mark, that it often dothand may fall out, that he who can dispose of so great and considerable a portion of the treasure of the merks of Christ, and the holy Martyrs and Confessors, to deliver himself and many others out of Purgatory when it pleaseth him; is an Atheist, a blasphemer, mustherer, and a man given to all vices, having neither God nor foul, and who beleeveth neither an heaven nor hell ; nevertheleffe ( according to that good doctrine ) it must



take effect and be of force, especially in others; for such is the will, disposition, and resolution of the holy Father the Pope, who can bind and loose how and when he will, and dispose of the merits of Christ Jesus, and the Saints, as of the Cabage in his

garden.

God knoweth, and all men of any understanding in the Church of Rome, I say nothing here but that which is commonly practised, and which ought to be believed of all good Papists who are the true children of the Pope; But if it be difficile to be leeve all this without the Word of God, let them remember themselves, they should have a blind faith, and not be so curious; nor to be disciples of Christ, but to be disciples of the Pope.

#### CHAP. XXV.

### Of the Congregations and religious Orders.

D Ecause the learnedst and most judicious of the Romish Church confesse, that the profession of the three Monasticall and religious vows is not an inflitution of Christ, there being no fuch thing found in the holy Scripture, nor practifed by the Apostles; but onely an humane invention, which had its beginning many ages after; and which by the industrie and diligence of the Popes, who (for their particular profit) did take them (almost from the beginning) in their speciall protection, have been augmented and maintained even to that degree, wherein we fee it at this day; and because all those professions have their straightest obligation onely from the authoritie of the Pope, who dispenseth on it when and to whom he will; which sheweth, he beleeveth not himself there is any divine obligation, but onely humane; having proved sufficiently in the former Chapters, that this power of the Pope is void and usurped, it is hereafter needleffe to trouble our felves any more to flew the nullity and invaliditie of those professions to oblige any one whatsoever: so we shall content our selves to shan prolixity with this foundation which we have laid for this point, and others the like; and onely fay here, that as the Indulgences have ferved in former times the Bishop of Rome to inroll an infinite number of Souldiers under his Enfignes, to make war for the conservation



and augmentation of his revenues and estate; they have been also very useful to gather a multitude of Christians under a great number of fraternities, congregations, and other orders; which the Pope having instituted, and established under the name, and at the instance of some particular persons, especially for the defence and augmentation of his power and authoritie in time of peace against his enemies and evil willers; hath shortly after furnished and gratistied them with an infinite number of Indulgences, priviledges, and immunities, as well to unite them; and make them more affectionate to him, gratifying them with so many favours; as to allure to themselves more people under colour and pretext of the great number of pardons and graces both for themselves and their friends: knowing that the greater and stronger those companies should be, the stronger ane surer should be his partie.

And how loever the Popes in the beginning did favour some companies and orders more than others, either because they were taken from amongst them, or for particular affections, or other respects; Neverthelesse, they have been constrained in the end, to avoid jealousie to make all common, and make a great Bull to that effect, which they have called the great Sea Mare magnem, in which they have swallowed up all those favours and priviledges, and made them common to all the orders; so, for the present they are all omnipotent on earth in matter of exemptions, priviledges and Indulgences; and there is not almost a simple Priess amongst them who hath not greater power than the whole body of Bishops together in that which concerneth their

effate.

Those sweet and forcible inticements of Indulgences and priviledges have much served many Orders to allure an infinite multitude of followers, and to win the affections of the people, and oblige them to give great Alms, and their means liberally, that they may partake of their favours and Indulgences; and the plentiful effects of this, are to be seen in many Monasteries and Housea so rickly founded, in Churches and Chappels so sumptuously builded, and enriched, and in an innumerable and insupportable multitude of Monks, and religious persons which live there, and are entertained in plentie, although at the cost and almost generall complaint of all the Provinces repub liques and Cities through the Christian world where they are, and to the great.



Of Congregations

great discontentment of Bishops, and prejudice even of secular Priests; both because they run (as they say) on their Marches, and being companies surnished with all forts of spirits and appearance of holinesse, know better how to snatch the substance of the people; and because they are more prodigall of their Sermons often than they are defired, they keep, by that means, the Priests and Pastors in ignorance and negligence; there being sew Priests and Pastors (principally because of that) in the Romish Church, who imploy themselves in preaching as they ought, where we see in the places and kingdoms where those orders, or rather disorders are not, almost all the Ministers give themselves to that Noble and commendable exercise, and for the most part with great successe.

And for the great enterprises upon the rights of the Clergie, grounded (say they) on their Buls, there is at this day betwin them, the Bishops and Priests, such a notable differtion and strange scandall in the Church of Rome, that they of that partie are assumed, and know not what to think on; and it is probable that ere it be long, the interchucks of those great and heavie clouds will make terrible thundrings; I pray God the lightnings

may be good, and the effects happie.

But certainly it is not without subject if the Bishops complain fo much, to fee, the Pope of Rome whom they esteeme but their equall, under pretext of his usurped authority, send them fellowhelpers in their Diocesses without their consent, and even against their will and inclination, which ( fay they ) have more power than themselves, and brag they are exempted from their jurisdiction, preaching in their Diocesse against their will, and conselling in despight of them, and all the Pastors; and who by their Indulgences and Papall priviledges, and other Monafficall allurements, withdraw their theep out of their Parish and common fold, caufing schismes in their Churches, especially by the means of certain congregations and brotherhoods, invented of pur pose to bind the people to them, and draw from them there wealth and possessions, which is the drift and end of the myflery ; and truly it would vex a Saint (as they fay: ) and if the Bithops power were answerable to their good will, there would in a short time be no religious nor Monks in the world; acknowledging at their own cost too late that institution never to have been of Christ nor his Apostles, but onely a humane invention



which the Popes have made use of, to maintain their authoritie amongst the people, especially against the contradictions of the Bishops: and truly the Pope hath not any stronger pillars at this present in the world; for he maintaineth them by priviledges and immunities, and they defend him by their tongue and wri-

tings; fo one hand scratcheth another.

Now if the Bishops complain so much, seeing their authoritie fofar wronged in and by them; the kingdom republiques, and Cities do no leffe at this present, finding their shoulders loaded, and their purses extremely lightned thereby; for, the most part of them are open or fecret beggars, who calling themselves voluntarily poore, are shamelesse, and beleeve mens whole estate belongs to them, and that every one is bound to give them; and who by their stratagems and importunitie can suck the very blood of families, leaving often nothing but the bones for the poore children to gnaw; for if you chase them out by the one dore, they will returne by the other; If they be refused by word, they enter againe by friends and other inventions; if you give them a flat deniall, they calumniate you amongst your neighbours as an avaritious or ungodly man; if yee give to one, yee must give to twenty, nay, even to all, for feare of incurring their disgrace and the bad effects of their tongues, which are rather beleeved of the people when they lie, than others when they feake truth, and are Trumpets that found every where; it is impossible to content them all, otherwise men must have the riches of Salomon. Moreover, they are infatiable; so that an honestman that would maintaine his family in any good fashion and thew, that his children may obtaine better matches, if he cannot give those men proportionably to that which they see appeare outwardly, he is often redacted to such extremities, that makes him fend a thousand complaints and sighes unto heaven, against the institution and establishment of those kinde of men.

It is impossible to hinder them when they have a minde to setdethemselves in any Citie or Bishopricke, for being troopes composed of a number both of quick and dull spirits, they finde easily friends strong and able enough to force and constraine the wills, even of Princes; and if Kings resule them, they set new inventions and practices on soote, to move and stirre up Queenes to prosecute their designes; so that it is not to be marrieled if V



they enter wherefoever they will, and there maintaine thenfelves against the will and combination almost of all,

And which is worse, there is almost no religious Order, which hath not a desire to multipaly, inlarge, and establish themselves every where, to possesse and governe all themselves alone, and when they are established, they move heaven and earth to hinder, least any companions should come and live neere them, or be admitted not onely where they remaine, but in all the Circumference and Sphere of their activitie. I know a certaine Order which being established in a Towne, hath (to my knowledge) assayed all meanes for divers yeares, to hinder the Orders of Jesuits, Recolects, Penitents, Minims, Fathers Oratories, Feiillants, shod and bare-footed Carmelites, Pyramidall Angustines, and others, to settle neere them.

Now if so much good commeth from those Orders (as they make the people believe) I would gladly aske, wherefore they trouble and disquiet themselves so much to hinder others from being admitted and received with them, to contribute to the Common good, as they doe; considering the spirits and inclinations of the people to be different, and one will like one Order who will dislike another; seeing also (as they often preach) there cannot be too many good men in the world; but charitie (say they) beginneth at home, or to speake the truth, covetous nessee commandeth them as well as other passions, especially va-

nitie and pride.

I remember I have heard many great Preachers and Doctors,

yea, even Prelates of especial learning and examplary life in the Romish Church, apply to them in their Sermons the words spo-Mark. 12. ken by our Saviour of the Pharisees and Scribes, Mar. 12. 38. Bemare of the Scribes who love to goe in long cloathing, and love fatutations in the Wharket places, and the chiefest seats in the Symgognes, and the uppermost Roomes at feasts, which devoure widower houses, and for a presence make long prayers, those shall receive grea-

ter Dumnation.

And many among them did confesse, the application was good amough for the most part, and they seemed to suffer it as persention for Justice; notwithstanding under-hand they left nothing unassayed whereby to be revenged and hinder them to preschany longer, for seare they should reveale other things, and discover more of their mysteries.



For

For my part, it is not my defigne here or defire to speake any thing, either of particular persons, or Congregations; although it may well be believed that if I would open my mouth, or move my pen, I know many singularities concerning the disorders which have been committed, and which are committed there every day to shame many; but as I pretend nothing but the weale and conversion of soules, not their consustion; I defire rather to bury all in silence than discover any thing, & I will say no more of st, except some froward and impertinent spirit (as there are diverse) will tax me of lying and impossure in this Discourse, and give me occasion to explaine my selfe more cleerly, and produce more evident examples and proofes to justifie my selfe of this crime; and so constraine my nature and inclination to doe that which I defire not, and which questionlesse will be displeating to many.

Contenting my selfe to say for the present, happy are the peoples and Kingdomes which onely strive to frame their beliefe and discipline according to the words and institution of Christ, putting far from them all those humane inventions, & see themselves out of danger of suffering those convulsions and disorders in their bowels which cause such cruell torments and strange colids to many Countreys and Cities; happie are the Princes and States which shut their gates upon them, and stop their eares upon their importunate solicitations; and thrice happy all they who will open their eares to consider their misery, and use wholsome remedies and resolutions to deliver themselves from that slavish tyranny, in which the pollicy of the Pope and the Romish Church doth detaine them. But I hope that great Physitian will take order ere long; and there is great appearance that shortly howill give some remedie; for the disease seemeth at the point of

its Crifis.

# CHAP. XXVI.

Did imagine for a long time (as doe many of the Church of Rome at this present) that they of the Reformed Churches admitting Justification by faith alone, did it to exclude good works from the way of salvation, and shew themselves in that



to be enemies of charitie, and of other vertues. I did therefore extreamly condemne them, and could in no wife approve of their doctrine; but when I came to found their beliefe, and fee how they are not onely carefull to practife good workes and vertues, and that even much more than they of the Romish Church, and that they judged them necessary to salvation; and that the faith whereof they speake, is not a dead faith (as the Papilts understand it) but a lively faith, accompanied with good workes, and fruitfull in vertues. I acknowledged they wrongfully blamed them in this, as in many other things also, either maliciously to make them odious to the people, or ignorantly for not knowing their doctrine; as that they make God the Author of sin; and say, that Christ hath suffered all the very pangs of hell; and the like impertinent calumnies, which they never dreamed of, and which are very different from their beliefe.

It is most certaine that the faith whereof Christ hath spokenso much to us, and which he desired of those whom he did convert to Christianisme, and called to be his followers, and of whom Joh. 6. he saith, that who sever shall believe in him, shall have eternall life;

it is not that which is defined by the Romish Church to be a simple knowledge or beliefe, or a consenting to all that God hath revealed to us; for, otherwise the Devills should have faith and consequently be saved. But true justifying faith is another thing; for it is not onely a simple knowledge and beliefe of God, and of all that he hath revealed, but it is surther a sirme beliefe in God; that is to say, a trust in his promises, and a sure knowledge of his love towards us, as by his holy Word he declareth himselfe to be our Father and Saviour by the merits of Christ.

Now this faith which worketh by knowledge and relyeth altogether on the promise of God, is necessarily frustfull in good workes; for from the knowledge of the love which God beareth towards us, doth proceed our love towards him; and it is altogether impossible to trust in the promise of God & not love him, and make good workes follow; thereby also is true faith discerned from a salse, (to wit) if it worke by charitie, if it he joyned with a serious repentance, and bring peace of conscience, if it be humble, not trusting in its owne merits, but upon the promise of God in Christ, if it kindle the zeale and love of God in our hearts.



Such

Such is the faith by which we are justified, that is to fay, abfolved before God, and made pleafing to him, thorough the righteousnesse of Jesus Christ; and of which it is said, 70h 6. 47. He that beleeveth on him hath life eternall; and Rom. 1 7. The fuft shall live by faith: and this faith is not to be found in the Devils, nor in the damned (as the Church of Rome will have it. )

This being laid downe for the definition of faith; it will not be hard to beleeve, that we are justified by faith & not by works; seeing even the Apostle saith it to cleerly, that there is no truth fo manifeltly declared as this; and I thinke for my part, that he who will not believe it, must be excreamly blinded or oblinate. Reade (I pray you ) the third, fourth, and fift Chapters to the Remans, there you will finde how this doctrine is proved.

He faith in the third Chap, verf. 27. Where is boasting then? it is excluded, by what Law? Of works? Nay, but by the Law of faith, therefore we conclude that a man is justified by faith without the deeds of the Lam. And verf. 29. For it is God who Shall justifie the Circumcision by faith, and the Uncircumcision through faith. And Chap. 4. 3. For what faith the Scripture; Abraham beleeved God, and it was counted to him for righteousnesse: And vers. 23. Therefore it was imputed to him for righteoufne ffe. Now it was not Written for his sake alone, but for us also to whom it shall be imputed, if wee believe in him that raised up fesus our Lord from the dead. And Chap. 5. 1. Therefore being justified by faith, wee have peace with Rom. 5.1. God through our Lord fefus Christ. And Gal. 2. 16. Knowing that a man is not justified by the workes of the Law, but by the faith of Christ, even mee have beleeved in Jesus Christ, that wee might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law Stall no flesh be instified.

To doubt, after all those so cleare passages, that faith deth not jullifie, and that we are not justified by faith, but by workes, is to beholden for incredulous and voide of sence; for my part, after I had once confidered and knowne the true definition of faith, and seriously examined those passages, it was impossible to mee to doubt of fo cleare a truth. B 34730

True it is, if we doe no good but evill workes, we cannot be faved, yet if we be faved, it will not be for our good workes, but by the onely goodnesse of God, and by faith and confidence in his love and promifes.

Rom. 1.7.

Rom. 3. . 37.

Verl. 29.

Ch 4.3.& V 23,24. Verf.33.

Gal. 2.

16.



I will illustrate it by this example : A King adopteth one of his Subjects freely to be heire of his Kingdoms & enjoy his Crowne, providing he behave himselfe honestly and not otherwise; if that man offend the King, he maketh himselfe questionlesse unworthy of the heritage and fuccession, and there is no appearance he can possesse it; but if he behave himselfe wifely and doe well, ought he to thinke, it is his good deeds which have merited the crowne to him? No truly; for many would doe a great deale better, greater and more laudable actions, who will not therefore enjoy that possession and heritage; but it is the onely goodnesse of the King, which is the cause, and his onely voluntary and free adoption which giveth him right to that fuccession,

So fareth it in this matter; By faith in Christ wee are adopted to be his children and heires of his glory, and as his adopted children we ought to strive to please him in all things, and if we offend him and transgresse his commandements, and commit crimes against him, we make our selves unworthy of that heritage and of his favours, and if we be not reconciled to him, we

shall be deprived thereof and never possesse it.

But if we be obedient to his Commandements, and do our dutie; those are not neverthelesse our good workes and actions which merit that favour; for, many may doe the like works and actions, either of charitie, of almes, of justice, honour father and mother, or the like, who not being adopted by faith, shall not obtaine such an heritage, nor the glory of God; so wee must not trust to our workes and imagine they justifie and save us,

And if it be fometimes faid in the Scripture, that the recompence followeth the workes, and if we doe well we shall have our reward, or the like; Wee must not thinke this recompence followeth the workes and is precifely given for their merits, but because of the faith in Christ, and in his promises which accompa-

ny them, or rather which give them their excellence.

I confesse that in former times, when I would make a serious reflex upon the workes which I did, which were esteemed good and ranked amongst the best in the eyes of the world, as fastings, austerities, mortification of the flesh, suffering of cold, watching, and many fuch things, which are common enough in the Congregation where I was; when I had done all that I was able to make them perfect and meritorious, and when I joyned all the zeale, puritie, and love of God was possible, I did notwithstand-



ing ever finde to many inward defects and imperfections, that I could never perswade my selfe they were of great efficacy before God to merit his favour or any heavenly recompences; they affild indeed and bring downe the body, and make it more able and apt to obey the Spirit (which was 9 Pauls end; ) and if they be not discreetly used, they bring men into many infirmities and difeafes; but that they might merit Gods favour or glory, or be capable to deliver a foule out of Purgatory, or fatisfie for our

fins, I could never firmely beleeve any fuch thing.

And I know certainly from the knowledge which the governing of a multitude of foules hath taught me, this dectrine doth fo little affure the consciences, that there are none but fooles and presumptuous persons which thinke to merit Gods favour or heaven to themselves or to others thereby. And all wise men agree in this, that there is nothing but a quickning faith can jufife us before God; and how foever the doctrine of the Church of Rome maketh faith to be onely the ground, and faith it is the love of God which justifieth, with the ground of faith, yet this love of God, well explained with the ground of faith, it seemeth to be no other thing than a quickning faith by charitie, and a beliefe and confidence in the merits of Christ and his promises ; and fo I thinke that the agreement would not be very hard to be made in this point.

Nevertheleffe, the Romish Clergie, (principally the Fryars) making but little mention of faith, asif it were not of so great importance, preach nothing but workes, and especially of the body, as fasting, mortification of the sless, disciplines, hairecloaths, and the like, and chiefly Almes; and it feemeth even in hearing them, that the doctrine of good works is all brought to this head, and they doe it purposely : and all that ( fay they ) is comprehended under the word Penisence, which John the Baptiffdid preach in the Wildernesse, though he understood a repentance from fin and amendment of life. And because by Almes men deprive themselves of some commodities, that is also comprehended by them under the word Penisence, and they know well enough how to illustrate this doctrine by other passages out

of Scripture.

I may fay from fufficient knowledge, that which our Saviour faid of the Pharifees, Mar. 23.3. might be justly enough ap- Manage Plyadeo them, to wit, Doe not after their works; for they fay and

Veri.ze.

doe not; for they binde heavie burdens and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their singers, but all their workes they doe for to be seene of men. And vers. 27. Woe unto you Scribes and Pharisees hypocrites; for yee are like unto whited Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, & of all uncleannesse; Even so, yee also outwardly appeare righteous unto men, but within yee are full of hypocrisie and iniquitie. For many preach fasting, which love good cheare, and do fast as seldome as the scan; many preach the hairecloath, which never made use of it; and so of other things, which I will explaine no surther.

But because they know well that the people like not much those austerities and corporall mortifications, and doe not willingly practise them, and that they are believed amongst the vulgar to doe many such things, because of the externall appearance, and they labour of purpose to seeme austere; they make them believe that their almes will satisfie for all, and that if they will become benefactours of their Churches and Orders, or be of their Congregations, and third Orders, or joyne themselves to their fraternities of the scapulaire, or girdle, and the like, or be adopted children of their Orders; they will make them partakers of all the good workes, which have been, are, and shall be done amongst them now and for ever through all ages to come;

for, words are of great vertue in those matters.

What a great number are done amongst them, and how, and in what excellency and perfection all those fine workes (whereof they brag so much, and make such a noise in the eares of the people, and whereof some prefer themselves to others,) are done ordinarily, they know what I might fay, and that they have but ima! ground of glory but (how loever it is) they promise them, or (if I durft fay ) they fell them, ( for they give nothing for naught,) and that with a number of fine and specious ceremonies to allure others; and when they adopt them for spiritual children, they give them large Patents, fealed with as broad Seales as those of a Chancellary, whereby they declare unto them, that in vertue thereof, they make them partakers of all their aufterities, fastings, haire-cloaths, mortifications, disciplines, prayers, pilgrimages, voyages, travels by post, in Coach, on foot, heat, cold, hungar and thirst, good and evill; for, to them that love God (fay they ) all things worke to the best (according to the Apolile

Apostle.) Finally, of all the works and many more which are done amongst them; and by that means simple people think they go to heaven in their cluthes, never feeing to much as a foarkie of the fire of Purgatory, how great finners foever they can or will

be; and imagine they may to fleep foundly, or tones they mines

But all those Letters are properly accounted among them nothing but cozening tricks, as are all those congregations, third Orders, fraternities of the great and small Cord, of the Scapuhre, and others such small trifles and inventions, which have continually faire and devout protexts; But which in truth tend onely to the temporall profit of the ghoftly fathers, I will fay nomore, for here is a gulfe of mysteries and confusions, which I will not discover, it being not my purpole,

Reper points bevared the Commandments of God

#### tions, is not content with the ten Comman attributing to bim All VextX or quinting

Of the heavine (fe of the yoke of the Church of Rome, in comparison of the yoke of Christ.

Sthe comparison which I made of the describe of the Romilh Church with that of our Saviour Christ, made me fee fogreat a difference therein, that I judged with great reason it was not the same doctrine, but another invented by men , so lave I oftentimes compared the yoke of Rome with that of Christ, and found his to be light and easie ( as he faith ) Matth. 11.30. and the Romish cruell, and insupportable, instituted rather for the destruction and death of souls, than for their salvation and profit, as I shall easily make it appear by the consideration of Gods Commandments with those of that Church.

It is known to every one, that God was content onely to give usten commandments by his Prophet Moses, which Chris hath recommended unto us, affuring us that if we shall keep them, we shall enter into life eternall; (If thou will enter into life, kep the Commandments ) faith he to the young man in the Gofpel : and truly how foever we are conceived in iniquitie, and naturally inclined to do evil, yet there is none of how little breeding soever, who will not judge the commandment of God light and easie to be obeyed by the affurance of his holy Spirit, which snever deficient to the faithfull; for they are onely grounded



Church

upon those two commandments of love, to wit, to love God and our heighbour, which are commandments sweet and easie to are rie good nature and soul that is desirous of its salvation r More over, the most part are onely negative, that we may abitain from doing evill, as not to adore falle gods, not to sweate, not to kill, not to steal, and the like, which from not to be so hard to every good and honest nature.

And although all our actions be corrupt and imperfect; and we cannot do any thing here perfectly, and without fault; yet I doubt not but there are many faithfull who keep the Commandments of God fufficiently, to hope for eternall life by faith in the

blood and merits of Christ.

But the Pastors of the Romish Church, or rather the Bishop of Rome, going beyond the Commandments of God by his traditions, is not content with the ten Commandments of God; but attributing to himself the authority and power of God over man, he hath imposed fix or seven more commandments upon them, (besides the ten) which are for the most part positive; and seem indeed to be but seven, but contain above three hundred, which every Christian is obliged to accomplish every yeer under pain of eternall damnation, if he be in the belief of the Romish Church; and the most part of them are so difficult for most men to accomplish, that they may rather be said to be gives and small to cast souls into perdition, than a furtherance and help to salvation (as I shall clearly shew in the manner following:

As the Doctors in the Roman Church (distaining to use the termes of the holy Scripture) have fummed up the ten Commandments in French Rhime, and so read them to the people; they have done also with the commandments of their Church,

and fay them publikely after this manner.

The Church commander hevery one to fantisfie the holy dayes, On every Sabbath hear the Masse they must, and one the Feast's likewise.

All Lent, foure times, and Saints Ever for to faft,

And no flesh Sater dayes nor Fridayes feasts:

Thy Soula sincerely once a yeer confesse, Thy Maker humbly also take as Passe,

Pay all the tithes and duties to the Charth.

I remember when I was a little child, they taught us onely fix, and I have feen for a long time the Commandments of the Church

Church but fix in number; but within this little time, that of Titles is crept into the books, and is read at this day with their other Commandments, as of equal obligation with the reft, which is obligation of damnation, and eternall death, according to their common doctrine; for, they teach, and all their Doctors and Canonitts hold; that those commandments of the Church are of the obligation of mortall fin, as well as the ten Commandments of God, although there be no mention made thereof in the holy Scripture, which is properly to go beyond the Commandments of God with the traditions of men.

And however they feem to be but feven commandments, notwithflanding they will be found to be about 300, or more, which many Christian is obliged to accomplish every yeer under pain of carnall damnation, (except in case of manifest necessitie,) so there is few dayes in the yeer, wherein there are not some one or more to observe besides the obligations we owe to the Com-

mandments of God and to the sale at the real mandrest

This may be cleerly proved after this manner; for the first Commandment which obligeth men to fancificall the feasts infituted, that is to say, that all the holy dayes which are commanded by the Romish Church be observed and kept, as the Sondayes, and that the people work none of them, nor do any handle nor service work; there being above 50. Holidayes every year, besides the Sondayes; behold alreadie sifty more commandments to be observed every year by every faithfull person.

The second Commandment, is to hear the Masse the holy days and Sondayes; here it is to be noted, that it is not sufficient to be idle, and abstain from all labour and handy works, as well the Sabbaths as all the sifts holidaies; Neither is it sufficient to give themselves to prayer, to read and hear the Sermon, or be imployed in any pious exercise; but moreover they must hear the Masse with attention and reverence; so that there being everie year above an hundred Sondayes and holidayes, there are also above an hundred obligations and commandments under pain of sin and damnation to every Christian every yeer, so there is above 150, every yeer.

The third commandment is to fast all the Vigils, the foure times, and all Lent; where ye are to observe, that there are twelve dayes in the foure times, and at least as many vigils, which make above three make above three times.



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IFO CHAP 270

fcore; and they are obliged every day to fast under pain of more tall fin, and there be very few, (as all the Casuists affirm) who are justly exempted; for from the age of 21, till threescore, all those who are able to fast without great & manifest prejudice of their health, ought to do it; so that those are 60, new commandments, which joyned to the former, make alreadie above 200.

Moreover, he must abstain all the fasting dayes from sieth, under pain of mortall sin, (that is to say, neither eat sieth, eggs, nor butter, (according to the Statute) and some one will easily sast, who cannot so easily keep this abstinence; so there are so, more commandments from this, which being joyned with the former, (besides Gods ten Commandments) make above two hundred and fourscore commandments of the Church, which every faithfull person ought to observe every yeer; and are onely comprehended in the first commandments; besides those of keeping abstinence every Friday and Saterday, and others which we might find in them that rest, in the last of which onely which is to pay the tithes and dues to the Church, a great number might be remarked, and so we should have above 300.

Now God having given us onely ten Commandments, the most part whereof are negatives; and the Church of Rome propoling above 300, whereof the most part are affirmative, and without holy Scripture, of her own authoritie and particular invention, may we not fay first, that she goes beyond the Commandments of God by her traditions; and next, that the yoke of Christ is light and easie, and the Romish yoke heavie and insipportable; and if the authoritie of the Church of Rome be true; some men might be saved if there were no more but the Commandments of God, which will be condemned for not doing those of the Church; and an infinite multitude might fulfill the commandments of God sufficiently to be saved, which must be damned; because they have not fasted, or do not fast all Lent over, and other fasting dayes, or who have not heard the Masse all the Sondayes and holidayes, or who have wrought or caused their servants work on them.

I leave off to speak here of an infinite multitude of other commandments of that Church, which are not common to all Christians, but to the Priests alone, and those who are in Orders, and possesses as every day to say their Brevier which is very long and wearisome; as also of all other precepts and commandments



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mandments particular to every religious Order, which truly make a great multitude of poore fouls groane and lament, who out of implicitie and ignorance have unhappily fuffered them felves to be oppreffed under the weight of their burthens. But I will let them groane fo long as they will, if knowing their error and abuse (as do the most part) they will not take a necessarie resolution to break all those humane bonds wherewith they are detained in that captivity, and follow after the doctrine of Christ, whose yoke is easie, and burthen light.

#### fiblifier of falvarion of the XX more a w. O mich areadded by the Rounda Citated, or rather by the Popes of France.

## night If one can be faved in the Church of Rome. I assort

IT is certain that no man can be faved but by the faith which Christ did declare, and the Apostles hold and preach, which is the onely true and perfect faith, without which none can hope for salvation; Now I having shewed clearly (as ye have seen) that the faith of the Church of Rome is another different from that of Christ and his Apostles; the consequence is case to be drawn.

But as I remember never to have hindred those of the Reformed Religion, so much to become docile to the doctrine I preached to them when I was in darknesse, as when according to the maximes of the Romish Church) I preached to them that they would all be damned without remission; so that I may not alienate the spirits of those of the Romish Religion from the reading of this discourse, and less that thinking me too severe, they relish not so well the reasons which they might read in this Treatise, I chose rather to let them draw the conclusions themselves, and remit the decree to Gods judgement; to whom onely it appertaineth to pronounce the sentence of the salvation and condemnation of souls.

But the thing I especially intend in this Chapter, is, to shew to those of the Romish Church, that even according to their proper maximes and doctrine, it is impossible for them (speaking morally) to be saved at know this proposition will seem a paradox to many, but if they will onely take the pains to see and examine the reasons on which I am grounded, I perswade my self



that even the most learned will confesse, and acknowledge to with mer for they cannot deny it, it being the common doction of their own Schools and books, which question tolle a multipude

of simple people have never been aware of hattaware ad or and t

I will not speak here of the difficultie they of the Romin Church may meet withall (as do other Christians ) in the keep ing of Gods ten Commandments; for howloever I know certainly, and may speak it truly, that they are worse kept and full filled in that Church than in the Reformed Religion in England or other places which I have feen; yet I will leave this point and comparison till the following chapter, and will shew this imposfibilitie of falvation onely by the commandments which are added by the Romish Church, or rather by the Popes of Rome to the ten Commandments of God; and I shall shew it especially in the obligation of hearing Masses on Sundayes and holidaies, and in the conditions of the mystery of confession; for notwith standing that according to the maximes of their Doctors, the obligation to fast all Lent over, and at other dayes commanded ought to damne and deltroy meny, who otherwices (it may be) are persons unblamcable, walking straightly in the observation of Gods ten Commandments, yea, and in many other things : but having too much ado to fast, do it not, although they might do it if they would but endeavour to do the fame, and be not of the number of them whom the Lawer of faffing exempted. shedge them when I was in the knelle as wh

And how foever also the obligation to keep the holidaies firit ly without working, or cauling others to work, should condemne (aggording to their doffrine) another great multimude, by whom this rigid and ftraight commandment is hard to be kept for the great charge and imployment of their calling; yet that is no thing in comparison of the difficultie that is in the commandments of hearing the Maffe, which obligeth all Christians, and the faying over of the Breviary, (which obligeth the Priess) and the obligation of Auricular confession (which is common

to all.) Because ye must know according to the Doctors and Cashists of the Romish Church, that for accomplishing the commandment of hearing the Maffe, it is not sufficient to be there bodily present, but to fulfill the precept, one must be present in attention and devotion, fo that he who is diffracted, and thinketh or

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in the Church of Rothe.

CHAP-18

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heameth on any other thing than on God, either by express or settle consent, (that is to say) dorn not all he is able to give anenton, and banisheth not satisfiedly all thoughts, but is distrible for a considerable time during the Masse, which is dought to be about the fourth part of it, or almost the third part, that man heaveth not the Masse, but is obliged to hear another the same day attentively, if he will fulfill the precept.

Now let every man judge in himfell, how few there are which fall! this precept in hearing the Malle without diffraction or wandring minds, and which labour to difcharge themselves, and which them when they come with fideline: and we see but few who go to hear a second Malle, as believing they have not heard

defill devoutly enough.

Some may fay all this is but a little icruple, and of no great importance, but according to all the Calulits and Doctors of the Romish Church, the obligation to hear the Masse with the afore-indattention and devotion every holiday and Sunday, is a precept of mortall fin and eternall damnation: so it is of great importance, and cannot be laid to be a scruple; and I have known that timorous people, which terrified with that rigid doctrine, disoften hear three or foure, and after all, were little better content, and did believe that point alone capable to destroy them, shough otherwayes people of good life.

That which is faid of the Maffe in regard of all Christians, is and likewife of the Breviers and canonicall hours in respect of the Clergie; for they are obliged by the Popes Bull, and by his Councels, under pain of mortall fin and eternall damnation, to retite them every day devoutly and with attention; and the longer those prayers are, the more hard also is the observation of this precept; and I have feen some distracted thereby, and others to fulfill faithfully that commandment, and set their conficutes ar quiet, tell one Pfalme or verse ten times over, beleening nor to have had sufficient attention, and after all that, were yet indoubt; and of this number were even many Theologians and good Preachers. Finally, this sheweth clearly enough, that if the Romish doctrine be true, it is impossible even to the most scalous, to save themselves by this point.

Now let us fee the mystery of Auricular confession; the diffituitels yet greater here, for the rules and conditions of the confession are (according to all their Doctors) that when one confession



If one can be faved, do.

CHAP. 28.

Navar. Tolet. Bonac. Leff. & alii Cafuift.

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feleth himself, he is obliged first to declare all his publique and fecret fins, all his vitious actions, words and thoughts, and the circumstances aggravating the fin, and even the number of every fort, whether be action, word, or thought. As for example, how many times one hath sworn, and how many times he hath had bad thoughts, of what fort, and how long he did delight and take pleasure in every one.

And that they may declare all, they are strictly obliged to use all morall diligence to remember them, and this moral diligence is taken according to the intervalles of confessions, and the goodnesse of every ones memory; so that he who confession often, and

hath a good memory, needeth not so much time as another who confesseth but seldome, and hath not so good a memory; and every one must imploy so much time, and take so much pains to examine himself before hand, as is requisite to remember all, and

omit nothing.

distilation.

And although (according to the generall precept of the Romith Church) one is bound onely to confesse himself once a year, yet if in going but once they do not remember all, they must go oftner, and so often as is necessarie to every one that he omit none of his sins; and so every one almost will find himself obliged to go to confession every week, and even oftner: and is he cannot remember them at the time of confession but by writing, he is obliged to write them. In a word, they are obliged under pain of damnation, to the all means and times possible

and convenient that they forget nothing. And if for want of time or care, or fufficient and due preparation they leave off any thing of importance, whether it be adion, word, thought, circumstance or number; the confession is invalid and void, for it wanteth fidelitie and integritie, which is one of the necessary conditions; and according to all those Doctors, they who receive a Sacrament without necessarie dispolitions commit facriledge; and if through bashfulnesse and shame (which is incident to women) any thing be omitted, the confelfion is also of no force: now to what rack and torture is a poore foul redacted by the means of this confession according to the maximes of the Romith Church; and to how many is this confellion, (which they preach so necessary to falvation, and without which, fay they, none can be faved, ) cause of scandall and flumbling block to make them fall headlong into hell? and who following



following that, can be faved in the Church of Rome, if this dodine be found to be as true before God, as it is preached and written before men?

It is not yet sufficient, though they have fidelitie to merit absolution, and make a good and fufficient confession; there must (fay they ) be further in confessing a constant resolution of amendment of that which is confessed, and all meanes and morall diligences are to be used for effecting it : as ( for example) he who confesseth he hath not fasted all Lent, cannot have absolution, and is uncapable of it, if he have not a firme resolution in time to come to fast all the fasting dayes, and all Lent over, and use all possible meanes to effect it; and he that confesseth he hath fwome or been angry, had taken a furfet, or fold or taken more than is reasonable, 80 committed injustice, or had evill thoughts, (as of impuritie, revenge, or the like ) is uncapable of absolution, and committeel facriledge in receiving it, if he have not a constant resolution to commit those things no more, and to use all possible meanes to shunne all those things, and the occasions ed by the Apoilles, in her Pielats and Diffictine : in medito

for, when men fall continually in the fame vice, and fee themfelves obliged often to confesse the fame sine, and fee themfelves obliged often to confesse the fame sinne wit is a great signe
they have little care to amend, and that so, they have but sew
tonstant purposes and resolutions that are firme at their confession; but every one ought to judge himselfe, and though they
can deceive men, it is impossible to deceive God.

Now, who with all those burdens, trait obligations, and hard commandements, & with that so strange doctrine of the Romish Church, can hope for salvation, and escape damnation? Let every one of that sect make reflection upon himselfe, and examine himselfe in this point; I leave to every particular man to judge; and protest I have spoken nothing here, but according to the common doctrine of all the Casuists & Doctors of that Church, which is taught in the Schooles, preached in the Pulpits, and published in all the Bookes which handle this matter; and I know that no man of learning dare deny it.

Oh! how fweet is the yoke of Christ in respect of that of the Romish Church? and how it is more easie and sure for to be fixed, to follow the doctrine of Christ and his Apostles, than in following the doctrines at inventions of men? And can that Church



A Companifor betwies:

be the grue and beloved Spoule of the Son of God that redailed her followers, even to an impossibilitie of salvation, and our of hope of eternall glory? write a before men?

#### CRAPIXXIXING (voltyd)

inton, and makes good and film dem confidences and

A Comparison of the Preschant and Reformed Churchs wish the Church of Rome, and in mhich of them india two is Salvation molt certainens i has not

Have often marveiled that the Church of Rome, whole doftrine is to far different from the doctrine of Christ, and which as counterh leffe of the Word of God, than any other foo that is or hath ever been amongst Christians; which preferreth her teaditions and inventions to the holy Scripture, and followeth the inflitution of the Sonne of God to little in all his Sacraments which imirateth fo little the life & order established and followed by the Apostles, in her Prelats and Discipline : in a word which is to corrupted and vitiated as well both in doctrintand discipline, and where Gods Commandements are so little of ferved, his Sacraments fo much prophaned, the Sabbath folial fanctified; where prophane vices and abhominations raignesse much, and where diforders and corruptions are to be female most in every place, and in all forts of persons, that neverthe leffe, it is thee ( amongst all others) condemneth more freely and quickly others, and which braggeth thee onely is in the way of falvation; and all others are damned that confent not to her Elumeli, can hope for falvation, and elege demention aboiled

And upon this doctrine which the Pope caufeth his follower preach and maintaine, to retaine and draw so him the people by feare, being neitherable to doe it by Scripture, nor reason; are builded and published strange conclusions, extreamly dangerous and pernicious to all other States but his owne; and that by the Jesuits and a number of other Doctors of his faction; to wit, that all they of all other feels ( except their own ) whom they terme all hereticks, are worthy of death, and their Rote-Apri alfo ; that it is a faceifice to God to externinate them of ther by fire or fword, or any other means whatfoever; that they are not obliged to keepe promise with them in any thing what foever,

fever, they being unworthy and undepable of it. There Prince of a contrary Stelligion to theirs, being an hereticke ties they ome him) is confequently excommunicated by the Pope, who presended to have authoritic over him as a Christian, and that after the Excommunication thundred out against him, he is been a Tyrant and Usurper, and false from all rights, and uncapable of the Crowne, & that no Christians should hold him for King, nor are obliged to obey him; that it is great pitty they should be fuffered to live and possesse the earth, which should be onely for them and those of their beliefer: and a number of the like seditions doctrines, which are written especially by Because, Mariana, Smare, Bullarmine, and others.

And Parforder an English Jefuit and Rection of the English Colledge at Rome, wrote a Booke in the Reigne of that vertuous Queen Elizabeth, which went fecretly up and downe this Kingdome, wherein he laboureth to maintaine, that those many hundred years the Kings of England have not been lawfull Kings. both for having (faith he) being criminal of Less May, or difinferred, or baltards, or forbeing herecicks, and to excommunicated by the Popes, and fallen from their right; and that neither the King of Scotland (to wit James of thrice worthy memory) nor his posteritie, nor any other of his beliefe could pretend, nor oright to be admitted to that facceffion, nor yet the Barles of Herrford; Daiby Haffings, and others, who were next; and indeavoureth to prove, that it did appercaine by right to the King of Spaine as heire of Portugall. And upon those impertiwent propositions and other imaginary pretences, the Pope was resolved to seize upon England, and supposing the King of Spain and his fifter would finde too great relitance, he had intention to fend his Cofen the Duke of Parma, a great friend of his See, who being descended from Poragall by his Mother, pretended Some right to it, or elfethe Cardinall Pharmefin the Dukes yonger brother, and procure him to mary the Lady Arabella if need were, to accommodate the busines; and to that effect, many frange practifes and factions were at worke, as well within as Without England by the Papills of the Mand, which may be feene more at large in a Letter that famous and learned Cardinall Armould at Offar writ from Rome to Henry the 4. King of France, dated the 22 of Novemb. 7601. and is the 191 Epifile of his fevench Booke; there he mocketh all those fantallicke delignes,

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A Comparison betwint

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and writeth besides to the King his Master, that the Pope knowing his inclination to assist the King of Scotland in pursuing his just title, would labour to divert him so far as he could, and make him favour his designes; and many other things of this State, which are in those curious Letters, and shew the great inclination the Pope hath for England, not (as they say) Proper Christum sed proper Lazarum) not for the love of Christ, but for the love of himselfe.

And howfoever those practises and maximes, and the like dangerous and pernicious opinions, rellish not, nor are approved of the more judicious and noble spirits of that partie, who well see all to be but a Papall invention, to multiply his sollowers, and consequently to augment his revenues and tributes; for there are no States of his beliefe, out of which he drawethnor profit; and where he hath no subjects, there is nothing for him; yet they are but too much followed by multitudes of that seet; and the attempts against the lives of Kings, the abominable treations & execrable plots and conspiracies set on soot both within and without, have often been the dangerous effects of that

damnable and bloudy doctrine.

And to speake truth, a State of a contrary Religion to theirs, is not secure where many of them thinke to have power, and pretend to have authoritie; for the Pope never faileth to have his Agents amongst them, whereof they which are of any religious Order, are the most dangerous, because they being Members of great companies, are men who have intelligence and factions; and besides, they depending altogether on their Generalls, who ( for the most part ) are Italians, and engaged to the Pope, and they having made vow of obedience to him, what affection forver they beare towards their Princes, they dare not but further and advance the Interests of the Bishop of Rome in every things for they are destinated to that end; and if they faile, they may expect to be blamed; and so they ought to be holden for spies and diligent instruments for the progresse of his defignes; and matches and firebrands, which being not able to advance his Kingdome in time of peace, labour by all meanes to stirre up warres and diffentions in Kingdomes and Common-wealths; to fish (as they fay ) in troubled waters, and effect in those confutions that which they could not get done in time of peace; as it bath been wifely remarked and proposed in this present Parlia-



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ment not long agoe at a conference with the Lords delivered by arare and eminent man; and daily experience flould make that truth but too well knowne in this Kingdome And I may focake fomething of it, for being in the Romish Church and beyond the Ses, I was twice spoken to come hither with another who was then professour in Theologie, and that by a great Politician. who hath expresse Commission from the Pope to fend, and who was the onely Counsell of that notable Cardinall, who these fifteene yeares and above doth keepe in warres and troubles al-

most all Europe.

the number of circums would be But to come backe to our discourse, if God by his providence did not hinder many, not fuffering that abominable doctrine to be fo eafily beleeved of every one, as it is freely published, and if even by the morey of God, there were not some generous and honest minds among them, lovers of concord and honour, who no wayes beleeving those maximes, wou'd not for any thing in the world degenerate from the goodnesse and generous dispositions of their natures to engage themselves in vile actions ; wee would fee worfe and more unbappie effects; for that is a blondy doctrine, enemy of peace & quietnes, and neither dan, por ought to be rellished by judicious men, who make profession of bonour; for we finde in no place that Christ and his Apostles did plant the faith of the Gospell by fire and sword, or that ever they affayed to extirminate all the idolatrous people by death and defiroy them, that they might people their Lands with Christians ; but at there is great difference betwixt the doctrine of Christ, and the doctrine of the Bishop of Rome, to are also their actions and procedings very contrary, signals, olds abatistically without political

And I believe, if the noble and generous minds of that partie would take the pains diligently to coulder these great differences and the deteltable maximes of their Doctors, they would questionlesse abhor the doctrine that begetteth them; but the subtiltie of the Priests indeavour to stop their cares with an ignorant and blind faith to hinden them from receiving the instructions of the truth which are to be feen in the holy Scripture! Oh but I would thinke my labour well spent, if it would please the holy Spirit to touch the hearts of some one by the reading of this little Treatile, and make them fee the blindnes wherein they endeavour to come a member of this Church, I did for with b and sniesb.

of have fet downe (it may be ) divers things which may give Y : 3 Kenk.



GRAPISO!

light to informe many, who living in dark neffe; would not have beelt aware of their darknoffe and if any define a larger inform mation, I have written nothing, which I am hot ready to min talaeby word, and give a more ample explanation for the fact faction and profit of fordes. If in forme thing I have not deed many Authours in some points, I have done it purposely to fine prolikitie, and the things being common ( amongs the learner elbedially) in the Romith Church, and others not being meres thenebyer the Booker of those which write thereof. I though the number of citations would be needleffe; and if any in the Roundle Chareh, either out of ignorance or malice, infult against met, and tax me of any untruth; I promife to enlarge this Tresthe with more proofes, and give caufe to all men to confederal I have written nothing untrue; but if the truth apparelled for this manners hach been any way displeasing to some, I cannot promife that being otherwife trimmed, it will be more pleafing. But to affire menthe more, and confirme them in their reform

tions they may have for the true faith, I fay, that even although the difference of the doorine of the Church of Rome, from the distrine of Christ, and his Apostles, should not condemne her of untruth, it would be condemned by her worker for our Savi-Mat. 7. our faithy that the good or evill erre is knowne by its fruits ! and 17. though it did not appeare that the do Crine of the reformed Prorehair Church came heerers the doctrine of Chaff and his & politics, than that of the Roomth Church, and to that thee fitting bethe true Sponle of the Son of God, and thee with whom the ancient doctrine of Christ Jefus hath been and is conferred, and confequently the perfecteft also, that is, the fireft and beft, and which onely ought to be termed Catholike, being the perfection of the beliefe and faith drawne from the conformitie with the docume of Chailt, yet the fruits and works of both, thew fullclently which is the best and furest and and and and

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For my part, I professe that although I had not been alluted and converted by the doctrine which I have found in the refermed Church, altogether conformable to the doctrine of Christ, which is not to be feen in the Church of Romaythe onely knowdedge and comparison of the works of the one and the other, was capable to worke this change in moe; and when after I was become a member of this Church, I did see with how much more hollnes God was worthipped and lerved, than highe Ohisch of

the Church Referenced and she Romish.

CHARRAGO

Rome, there is press that with a great loy I had reason to say those words of the Patriageth. In this place is the house of lines, and the ene of beaven; and have given millions of praises to my God for bringing me to a Church and a Land where his holy Name is fo devontly worthipped, his Sacraments administred in such purity. his Sabbath to holily kept, the Churches to carefully frequented. and kept to nearly and decently, and Divine Service to severently

done, and heard with formuch filence.

I know indeed that as God path found rault with his Angels. and that being men it is impossible but some imputitie will slide into our actions. & that Christian Religion was never even in the time of the holy Apolles, but there was formething amille, if not indoctrine at least in the manners and practile of the faithfulle and that it is not bere helow, we can find the Spoule of the heaenly Bridegroome without spot or wrinkle in all her actions. and that nothing in this world deferveth the name of pure and perfect in companion with God, but onely in comparison of one with another, and of the unclean thing with that which is not fo unclean; and in leffe or more drawing neer to the example institution, and intention of Christ Jesus our good Master; hat is in that fence, I praise the holinesse of the Church I am in, for the present; that is, namely, in comparison with the actions and practices of the Romille Church, which wanting true faith,

Annothave true holinessed affer bus lieme of guinowealing free faith which was preached by Christ and his Apostles, is also onely capuble of fanctity, and as that faith is the onely Catholike faith, his the name of Catholike justly due to it, excluding all others, and the Romith Church not holding this faith, is cannot not one to be holden for a Catholique Church in our purels the

Papills be called Catholiques a good in 10 10 20 ale rar to me And now to begin the comparison between them by the house of God and Churches, if you enter in the Populi Churches you may (it is true) for in most of them many fine pictures, rich extungs, and sare inventions, fome in Marchestons, force Jaspas. One in Porphar, and other unterials where gold and assure ase HOT WARRINGS MAY ON GEVE also their flately and intells & great Maber of gich prospents of all usual colours of damasks fatin relvet, cloth of gold and filver, laid over and garnified with projous laces and embroyderings athereve may find also many veffels.

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veffels, anchicenfils, and boxes for reliques of gold and filver. In a word, a multitude of curious and sumptuous objects, very firso delight the eye, and which agree better with the ancient ceremonial! Church, than with that of the Gospel; and we may say all those magnificences are but vanity before God, if it be not accompanied with devotion; because all the glory of the King, daughter (tath the Plalmist) is within, and in the beart: but that is

companied with devotion; because all the glory of the King daughter (taith the Palinist) is wethin, and in the beart: but that is much wanting in the Romish Church; for if you go into their Churches, especially the Parish Churches in time of publique Service, ye shall see few that pray to God; or seem attentive to the mysteries, but many prating or doing worse; here dogs playing, there little children crying, while in the mean time some Priests are in singing for the most part consusedly without respect or reverence, and things which almost none of the people understand, and there is commonly such a noise that it resembleth rather a Market, than the house of God; this I say with that which

followeth for them who have not feen those things.

But in the reformed Churches, praised be God, it is north, and I have received very great comfort and edification, feeling the filence which is kept there both before and in the time of Service, how every one carrieth his Bible and book of Prayer to read them with the Ministers, if they cannot hear; how events one fingeth devoutly and orderly without hafte or anticipation, endeavouring to smell and taste the meaning of those holy words; and if there be any thing to be further defined in this; it is to follow the notes exactly to keep a greater uniformitie, as they do in the reformed Churches of France and Holland; and to that end that the Clerks were Mulicians enough that they might be the more exact therein, and that the notes and tones were to eafie that they might be the better fung by all the people, at it in other places. For it is true, that a devout and harmonion finging raileth the spirit much to God, and comforteth and maketh glad the foul. Thence was it that the divine Plalmin was wont to fing his Platmes not only with his voice, but on the harp and organs, and other mulicall inftruments on which he exhorteth us to fing and praffe God as he did; but using them, or not using in the Church being not a point of faith, but of discipling onely, it ought wholly to be remitted to the disposition of the Church, to which every one ought to joyn inseparably, and submit himself in humilicie of spirit, so long as the doth continu orthodox

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orthodox, and we ought to believe that the initiance of the holy that have be wanting to her in every point of distribute excellent for the falvation of the falvation.

And I will fay further to the glory of God, and to the edil. enion of the Reader, that not onely in Churches, but even in private houses, God is better lerver than amongst the Papille, for, among the here are never any prayers at most in publike. and Premiember religione to have feen any frich thing practiced in an Infinite miniber of houses, both of Nobles and others where I have been; but in the Reformed Churches, it is almost common amongst the Nobles, and it is very ordinarily practiced amongst the people; and if there be any defect in that dutie; we may fay the mixture and Bad example of Papills hath been a great cause thereof tiere. That it is credible that all things will be attended bythe zeal of this Honorable Parliament, and the discipline of the faithfull will be altogether throughly reformed, against all the imprecations of Arminians and Papills, falle Prophets and in fore tellers of the confusion which they doe with to this Kingdome; but the Ecclefiafticall discipline of the Reformed Churches in Prairie willich you may be Englished I hew endently, that good and happy order may be established in Church government Without flich combinances with Popill than of the commandments of God? On happie are timbilist

Now let us come to the folementes of the Sabbaths and holy days: It is certain that the Pope minding more the profit of his Philis that the falvation of his flock, hath inflicated too many holidayes in the Romish Church, to the great hurt ( question-less) of poore people, who cannot conveniently be so often idle, bit hath need to work more to gain their living; and therefore complaint often, and the inflication of God hath been very different ordering six dayes to labour, and the seventh to rest, and peint the same in his service; and if in some places of the Resource Churches the people be commanded to keep close their done some other dayes through policie; that is onely to give some other dayes through policie; that is onely to give some interest on to the Representes, and those who are done in the or recreation to the Representes, and those who are done in the Sundayes; but onely under some pain or pecunia-life ponalitie, and we see that in the Romish Church the holidates



and Sundayes being of equall obligation, they are observed equally, that is very evill for they will go (it may be ) to some Monaftery, if there be any or to some other place, and hearea little Maffe for a quarter or half an houre, which they hear even for the most part very irreverently, and onely for fashions fake. and because it is commanded under pain of fin; and this is all the Sanctification the most part give to holy dayes and Sabbaths in that which concerneth the worthip; and in the time of the publique Service, which is of the great Maffe, the Mattins, and Velpers, in towns where they may have half-houre Maffes at command, there is almost no body in Parish Churches but the Priest and some few women and folk, whom they terme commonly Image . eaters, and superflitieux; the rest of the time is spent ei ther in Tavernes, which are open all the day long, or at games and pattimes, which are publiquely fuffered, and commonly frequented more freely on the Sabbaths, which God from his owne mouth hath commanded to be fanctified, than on a holiday of their devotion, which is onely commanded by

And what can be faid here, but that it is to make void the commandment of God for a humane invention and tradition, and account more of the commandments and precepts of men than of the commandments of God? Oh happie are the people which have the Lord onely for their God, by whose Word shey frive to be ruled, and directed in every thing; and which solemnise the whole Sabbath with all the respect and devotion they

acable.

Which I feeing so faithfully observed in this Kingdom of England, and besides that the Service of God was so reverently celebrated, the Churches so much frequented of all Noble and ignoble, rich and poore; I confesse I otten thanked and do thank my God, for having delivered me out of the captivitie of Agypt, and from that Idolatrous people, among whom I lived imployed in gathering of straws, and in unprositable works; for having (I say) delivered me with a strong hand in despisht of all the enterprises and power of the enemies of the truth, for having brought me through the seas confounding and drowning there in all the industric and pursuing of mine enemies, and bringing me so this Land slowing with the milk and honey of heavenly

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interribly blefings to this Country of Sion, and this fernion. lerand place of peace, whereas the Gulpel is preached in gen puttie, to the Service of God is celebrated with greater neife mand reverence than in any Kingdom of the world and is like. ly yet to be better, by the care and seal of this thrice worthis Senate.

Iris true, that as the bodies are composed of divers members, and of different qualities and conditions fo all they which are of the reformed Church are not Saints: and there are fome vices. tobe found in many, and doubtleffe but too many sand if I dare not fay few, yet I may fay truly not neer fo many as in the Romish Church, as well in that web concerneth the service of God, win that which concerneth the policie both of Ecclefialticall. and Civill; for it hath often been observed, and I have scenik with my eyes, the famous Cities, yea, and Scates, governed by those of the reformed Churches, did live in good order and police, which after being falne into the hands of Popilh governors. (commonly greater friends of their particular profit than of the glory of their Princes, and the publique peace and good) have in ashort time lost their felicitie and prosperitie, and changed their, good policie into confusion and disorder; this truth is known to many more than to me in in the 192 49

- And if one will but look upon this Noble Kingdom; and all the States, especially which enjoy peace under Princes and Gom wroors of the Reformed Religion, and likewife on the States which are governed by these of the Romith Church, especially on those which are under the dominion of the Bishop of Rome, and over whom he domineereth with greatest authoritie, there is no man who will not fee the great difference; and they who have been in Italy, and have any knowledge of the government of the Popes territories know fofficiently what comparison there is

betwixt the policie of the one with the other,

Te fball know ( faith Christ ) the tree by its fruits : and they who Mat 7. produce fuch fruits of confusion and diforder, ought not in my opinion, nor cannot be thought good trees; and as trees bring. forth good or bad fruits according to the proportion of fap. which they draw from the earth which giveth them both life and action; fo must we believe that the government of people followeth commonly the doctrine and beleefe which animateth them, Z 2 have

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chem, and where we fee these disorders; that it is not the spide and destrine of truth which governeth them; for Julies Order, and Peter are his inteparable companions; but rather the spite of errour, which being a friend of disorder, produceth nothing but the like fruits and effects; and every where bringeth confusion.

And if it happen that any Seares leaving the beloefe of the Romith Church embrace the Reformed, you fee important their government totally altred, their policie to be changed to the better, and all things established in better order; and as States and Provinces following this doctrine of the infallible much are kept and maintained in better order and policie; so ordinarily also do they flourish in greater lustre and glory, in greater wealth

and Civil, for it hath often be a oble

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and profestite.

And I may say likewise, that the Princes even of that belog have seldome found more faithfull and affectionate subjects and servents than those of the Reformed Religion, both in peace and war; and howsoever they have sometimes suffered oppositions, nevertheless, the smarthers and infamous attempts and perfections, treasons against the Sikre, or the persons of their Lords, have been little found amongst their practises. But shey have often shewed they had rather suffer persecutions with patience, thus abandon themselves to infamous actions, unworthly of the lionous and doctrine of Christians.

Those States also who are not so said bound and tied to the interests of the Pope, having no cause to complain nor distrast their practises, and even seeing much publique good to follow upon their managing, and good and wise governing, besides that they often imploy many of them in important occasions, and of very great trust, they gratise them yet so much as to suffer them judging themselves in safety and security with them, not mistrasting they can receive any hurt from themselves and those Churches having the Law and Word of God for rule of their faith, they have it also for square of their life; endeavouring to consorm their actions thereinto; and commit nothing which may deregate from the condition of the satthfall; which I write; more willingly as knowing it even from the consession of their greatest enemies, so as we may say that of the Cantique, or same in major some said impression of their greatest said. In y safe

here heard it of continues from the modeludicious of the Recuilly providence and bountie of Out, who hath manifelied baself

And if the Romanists would carry themselves with so where modefile and fidelity towards the Princes and Schresunder which they defire to live, they thould receive (questionlesse) the fame kindnelle and gracificacions but as about doctobre is much difficil rent fo are often the effects of the but binoright them there we found many noble and generous minds, lovers of tranquillities and peace, and of the glory and prosperite of the States in which they remain . But because the Bishop of Rame who is never content with his own but is infatiable of wealth as be all his Clera gle, keeperhiconcinually a conjudgation of Cardinals of particle by him which borrow the nametard prefert Ho & opaginide files for increaling the faith but increas frear kneet to nothing more affictionately than to the means of fetling and increasing the power and dominion of the Pope, and confequently to augment the revenues and profits of the Clergie, especially that of Rome; and that end fendeth continually abroad, and entertaineth to miny agents as he is able amongst his advertaries, to whom he giveth commission to life all means, and leave nothing anattempeedfor the increding of his Empire there, promiting them great recomponed thehey have good forceffe in their delignes, and if by dunce they fall into the fnares which they have laid for others. and find the infelives carefield in the gins of deficultion which they would have prepared for others, and die or be taken in the execu acion of their enterprises, they shall be holden and esteemed Mareyra and written up in the Catalogue of the Sainte; and although they die as Traitors, and disobedient, and refractory to the Princes and States to which they owe obedience and fubu million; notwishift anding they that I be reputed as dead for the hith and for the story of the Golpel, to which their doctrine info contrary at will as the ir actions; salog but as to had shall

infant on those fivelens hopes; a number of filly fooles have engiged themselves to lordesperate actions and secreble enterani, very hab qualtiornesso frisher the moderty which is required in the spirits of Chiliffants as hach been often enough fren in this Kingdome t especially in that danuable confidency of the Powe der Treasony forget rather in the Deville from than in the

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braines of men but discovered and brought to naughe by the providence and bountie of God, who hath manifelted himselfe to clearely in this and many other occasions both before and after to watch in the protection of this State fince the time of the reformation, that it is not to be doubted, but he would thereby thewsthat as this people washis people his Nation and berieve fo would be settifie himfelfe to be their God and not withfland ingithe Rope and his Supports, have laboured often both before and after that, as well by open force, as by fectet conspiracies and hidden enterprises, to involve this whole State in mine. Never beleffe, his Inframents and Agents have even loft themfelves, and all have false out to their shame and confusion as I hore all those Rebelle Papills of Ireland who at this present are up in Armes against their Prince and the faithfull, in all crueltie and execrations, will doe one of these dayes; so that it may be truly faid this of the Pfal. 147. 9. The Lord bath not deals fo the revenues and profits of the Clergie, effect unital And the drive

Pfal.147.

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But God having continually shewed himselfe so good and mercifull to this his people, it is their part to bleffe him with their whole heart, and render him eternall thankelgiving; and my part also, who defire that favour to be holden a member thereof the rest of my life, to joyne with them, and offer also to that good God the facrifices of praises and thankefgiving, which I doe with my whole heart, praying him continually to thew. himselfe the God, Protectour, Saviour, and the Ruler of his poore people, and that he would continue to powre out upon them all heavenly and earthly bleflings, and preferve the puritie and sinceritie of his holy Word among them; and if there be any thing wanting, or to be purged in their practife and differ pline, that he would cleanfe them from all filth and Tares, which might in time corrupt the good graine; that he would make that order and pollicy to thing amongst them which is agreeable to him, and which he bath instituted and taught by his Apostles a that he would also impart the same favours to all the Churches and Nations where his holy Name is called upon; that he would bleffe the Princes which governe and maintains them, and draw and bring to his fold, all the foules which are gone altray in any part of the world; that he would open their eyes, and let them fee their blindnesse and errour, and bring

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them

them to the fight and knowledge of the truth, and of the pure and perfect beliefe, which is left and taught to us in his Word; that being but one Fould and one Flocke, under one fole Patour Christ our Saviour and Master, wee may all of us serve Him in holinesse and justice, in peace and union the rest of our dayes, and hereaster wee may enjoy eternall happinesse, through our Lord Jesus Christ, to whom with the eternall

Father, and glorious Spirit, be all honour, praise, and glory, might, majestie, and dominion, now and for evermore,

AMEN

Committee Deliver Deliver

FINIS.



Salvation is most certaint. domes the fight and knowledge of the truth, and of the pure and glory, might, melite, and dominion, now and for evernore, to the state of th exercises the measure the substitute, you know that to the state of th The state of the s A Company of the Company Paper of the Company the state of the s and the state of t was not also when him on property to be holden a winds walling the Charle Private of a nationary and other Colon of the the purple, and that he was an engineer to power a comit had he sugged clear. I stook fred all the ad wight to the colored by god suglest the color make that green and nothers to the new sentimed them; which graf Le restant part successor la successor land a supplication

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indeeded beliefe, which is left and taught to us in his Word; that being but one Fould and one Flocke, under one fole Paon Christ our Saviour and Misser, wee may all of us serve Hm in holineffe and justice, in reace and union the reft of out dayes, and hereafter wee may enjoy eternall happinesse, through our Lord Jeius Christ, to whom with the eternall Father, and glorious Spirit, be all honour, praife,

CHAP-20.

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ichmo Rate to the House

CAPTAIN MARRO

Riedel & Me Line as frered bow I was ord and thederder reelies twice

### Per Acent in abad acen

es torthe indian of the Archongand m'y give di-His Second victory over the Rebels, April 18.

Shewing in a most true and exact Relation, the manner of two Glorious Banks (never so be forgotton.

The first, by the invincible Courage, of Caprians Marro, and Spel, 18, Allo His Parley, and the Assult and Repulso and School and Sepulso of Mangarous Army, April 29, added and added and

The fecond by the faid Captain Marro, and being feconni to led by Sir Hear Technors, gave the Rebels a great Oodward Common, with the Number of the men that were
( omit and for appropriately in each battle, 12, 29 and 27,
and dainly : analogned and about 122 and 27, and dainly : analogned and analogned.

Allo His Majellies Mellage to the House of the seas the state of the seas and hips examplary in-





His Majestine Message to the House Peers. April. 22, 1642,

Is Majettie having seene a Printed Paper, entituled, A Queftion answered bow Lawes are to be under food and obedience yeelded; (which ink, of the recommend the confideration of it to His House of Feers, that they may use an possiole sare and diligence for the finding out the Authour, and may give directions to His learned Councell, to proceed against Him and the Publihers of confur hadvayes that be serrable to Law and the course of justice, as Perions who indeavour od to fur up Sedition against his Majestie; And His Majesty . Wir part what Per is to yet smethats the Aubisha government of the Kingdom ) is, and must be shaken, if such li--drive oranical engited bold or Common od Matheman Mario o ugaliand lie Subjects the cobediaprofiam the Mans ellablifhe dity look Sections and Lies on ble diffictions And of Doctrines of this nature, His Majelties doubts not orangement of the property of That human Laws doe not binde the Conscience : which be-The time once believed, the civill Government and peace of the Kingdom winds quickly discovery as at a place of species a specific account of the materials and publishers of this Paper.



ro; by reason he had belieged the strong Calife of Bellon and the Mewerier: they Laving the Migor e, the Mewerier: they strong having well hem but only three

peces Two Way of a Will work and and and the short of the carden carden and mounted his Ordnance in three feveral and mounted his Ordnance in three feveral and mounted his Ordnance in three feveral and another three feveral and the carden are the order of the

Tolad bei A in the 18. day of steers of great note; Upon the 18. day of



found deadly enemies to grow Christian Religion, they are now found out in Ireland; that Worker sociati

Treaton, as may appear by this influing Relation following. Surprise broad and and Upon the 17 day of this predent Moneth, the Lord Montgarran and the great meth, the Lord Montgarran and the great method. Smoth rates a bevious respect.

is that he had taken the Callle, and that

the

Rebell Mac-Dave, drew their forces together to the number of 14000, intending to give battle against Captain Mayro; by reason he had besieged the strong Castle of Bellon in the Neweries: they having intelligence, that he was but 900 strong, having with them but only three peeces of Ordnance, he had given three great assaults against the aforesaid Castle, and mounted his Ordnance in three feverall places, being furnished with Cannoncers of great note; Upon the 18. day of this month he gave the fourth Asault against the faid Castle; where after three hours fight, the Castle yeelded, putting all that were therin to the fivord, being in number 300. he then entred the Caffle, taking great. Store of good pillage and aromunition, planting his three Pieces on the faid Cassle, having intelligence that the Lord Mongarret, and Mack-Davo, were intended to give battle against them, being 7 miles off. Sir Henry Tichbourn having received a Letter from Captain Marto that he had taken the Castle, and that the

the aforefaid Rebels were refolved to affault him, halted to him with all speed, with 1700 men, and being within half a mile of the Castle, caused his Drums to beat up, Captain Marro hearing the fame, fent out Lieutenant Johnson with 200. to meet them, to know what they were, and approaching neer them, Sir Henry lent to him to tell him what his intents were, that he was refolved to withdraw back til he faw the Fnemv approach neer the Callle; wherupon Lieutenant Johnfon returned back to his Captain relating to him the policy of Sir Hemy, this was upon the 19.0f this month, in the morning; and about two of the clock in the afternoon, the Rebels marched towards the Callle, belieging it and having let their men in four Bartalions, began to play a gainst the Castle, Captain Marro answering them couragioully playing with his Ordnauce to thick against them, that there were flain of the Rebels in the furt fiering 300 men, of our lide 18 after forme cellation they fell too't again, the battle concontinuing wary bot, being doubtfull on both fides, till Sir Henry approached and fell on lending 200 men to give battle athey had attempted to palle by on the right flink of those that were in light, he fent secretly by the Hils where there was a hollow distance) soo men to charge them in their Front which amazed the E nems much, he himselfe falling on with the rell of the Army, Captain Mario Hill playing against them with most unheard of courage, who after the space of 13. houses fight, the enemy was forced to rerire, Sir Henry and Captaine Marro hath also taken 5 other Castles in the New-Sword, the last weeke, it is thought they will begin with the great Caffle called Newer Caffle the next . 1962 and Daise daiw gnivel Your Loying Brother,

Ordnance I not segund them that them that them there were fit is a lingh, sairous and there were fit is a lingh, sairous and there is a lingh to a gain, the lettle collection they fell too tagain, the lettle



of Alumber bath had fonce in the electe.

More exceeding true and Toyfull Newes

Ordered by the Lords and Commons in Parliament, then
the Lord Howard of Char hall meend upon the King and
present some Rousens une Handhord gnivel

Letter, being forry to hear such bad news from you; and wheras you writ to me, to fend you word how passages went with us here, I thought it convenient, to send you these Oc-

currences, following.

Vpon the 17. of this present month, there was a great and bloudy battell in the Neweries, fought between 3000 men of our side, under the Command of Sr Menlie Tichbourn, Sir Charles Coot, and Capeain Marro, against 20000 of the Rebels, conducted by the great Rebel Mondormo, and after a long and tedious Battel, they put the Rebels to flight, kild 2000 of them, and wounded the Lord Mondormo: of our side were slain 400 they are intended to fight a pitcht Battel 2-bout the 25 day of this month. We had tydings brought to our Army, April 22 that Sir Philomy O-Neal hath got a great army, intending to give Battel against us in the Neweries. Captain Mar-



Printed a Anno Woming

re received a Letter from Colonel Gore, in the North of Ireland relating how they had defeated fix Regiment s of the rebels forces, but my Lobi of Manfer bath had fome loffe there.

So I refront book Breiber J. Gilbert.

Ordered by the Lords and Commons in Parliament, then the Lord Howard of Charfhall accord open the King and prefent fome Ronfons must Him Mayely.

from you; and where we not by the free body were from you; and where you whit to marts fend you was two pullings were with us here. I thought it convenients to fend you have a convenients to fend you have the convenients.

currences, following.

Voor the 17. of this perfent morely, there was a great and b'outly breed in the Newcries, fought between 3000 man or our file under the fought between 3000 man or our file under the Command of the Mary Special of the Contrary of the great Rebell to a conducted by the great Rebell to a conducted to fight a pitch the lost of the fight a pitch Battel a cour they are intended to fight a pitch Battel a bout the 25 day of this month. We had tydicty brought to our Army, April 13 that Sir William Devel hat got a great army, intending to give Devel against the Newerics. Captain Mary Battel against us in the Newerics. Captain Mary





# PRISONERS LETTER To the Kings most

excellent Maiesty, and the High Court of Parlament.



Printed Anno Domini

# PRISONERS LETTER To the Kings moft excellent of the ligh Courge valuement.



Printed - Anno 1

To the Kings most excellent Majestie.

To the High Court of Parlament, and in them to the Whole Kingdome of England.

Dread Sovereigne,



Make a tender to your Royall Majesty (and in you, to the high Court of Parlament, and to your whole Kingdome) of an illustrious example of the divine providence, no leffe wonderfull for admiration, then the difcovery of Gods judgments, made by the

Prophet Daniel to King Nebuchedenezer, and Balsafar his fonne; nor leffe behoofull for the good and welfare of your selfe, our gracious Queene, your Royall of spring, & our whole Kingdom(if you wil vouchfafe to apprehend, and make use of it) then the discovery of the treacheries of Bagathan and Theres, and of the pernicious devices of wicked Aman, made by Mardochens to King Ahafinerus, was for him and his people.

My course hath been directed to your Royall Majesty, by Gods facred, and speciall appointment, ever since your first comming to your Crown, and before; though I never addressed any writing unto you in speciall about this matter, till now; because I was first to deale with Roman Catholiks, and afterwards with some of your Justices, Judges, and other Officers; and finally to expect in patience some events of the divine providence, succeeding thereupon, that ascending to your Royall Tribunall by degrees,

might have more ample and speciall matter every way to

present, and not appear empty handed before you.

Now Gods judgements are growne to a great ripeneffe, or (to speake with allusion to our Bleffed Saviours expresfion in a like case ) the Fig wee hath budded whereby men may know Summer is nigh. Wherefore, if your Royall Majesty, and the high Court of Parlament, with be pleased to make a due enquirie and examination of my course, whereby the matter of fact may be authentically made knowne; and then cast a serious eye upon the publike events of the divine providence, which (fucceeding in due conformity, and confequence these many yeeres, and parallell to the approved testimonies of Gods speciall judgments in ancient times) are, as it were, the great broad Seale of Heaven, giving weight, and authority to my words, and endeavours; belides that your Majesty may with eafe fee, that there is a supernaturall order of things, taught by supernaturall faith (which one not many yeeres fince in a publique printed booke dedicated to your highnesse, hath endeavoured to evacuate ) you may moreover with 1:ke facility perceive, how the sacred decrees of Gods heavenly providence, are drawneup, not only concerning the rest of the Christian world, but also e pecially concerning you, and your Kingdome, and by conforming your felf to his holy will, decline the common mischiefs approaching, which otherwise by no humane meanes can possibly be avoided.

Let not my meanesse (who am but an unworthy instrument, and the least of your Majesties subjects) move your Highnesse, or the grave Assembly of Parlament, to despise the offer which I make, but first enquire, and examine diligently (as both Gods law, and mans reason doe equire) and then judge. There are some dangers, which

the ascending to your Ro . Tibunall

can neither be known, nor avoided, unlesse they bee first gratiously discovered by some special favour, and operation of the first cause which is God himselfe, from whom nothing can be hid, and in such cases, though his divine Majesty doth many times imploy men of great wisdom, and sanctitie (as he did the prophet Elizeus to discover to the king of Israell the ambushments set to entrap him by the King of Syria) yet he dorn sometimes also, not onely use the most contemptible of men, as instruments to make the greatest Potentats acquainted with his ways, and so estable them to avoid prepared mischiefs, but moreover taketh a brute beast for the like purpose, as in the case of Balaam and his Asse.

Your Majesties great Predecessor William the Conquerour thought it wisdome, in a certain occasion, to hearken to the advertisement even of a natural soole, as wee reade in our Chronicles: and long before his time, Alexander the Great gave care to a woman, who was thought diftra-Red, as Curtius the Historian doth testifie; by which happie credulity (God, who is all able to make fooles and mad men speake his wisdome, having discovered his divine knowledge and judgment by means of those filly ones those two great Princes avoyded imminent danger of death, and conserved their lives, and fortunes, for their great fucceeding victories. On the other fide, the neglect of timely advertisements, hath brought many great Princes, and among & the reft, that great Monarch Tolles Calar, to the loffe of their Crowns and lives, He that will not bearken to God in his grations fignes and forewarnings, wast feele bis heavie hand, when it will be to late to avoide it.

For mee I do not professe my selfe among the number of wife men, and if your Majesty, or the great assembly of State now on foot, please, you may take mee for a soole,



or a mad man (provided you acknowledg, that God almighty can by his holy over ruling spirit, make a madnesse prodigious, and so use the follie or madnesse of his creature, as an instrument to expresse an act of his divine wisdome, providence, and power: ) but what ever I be, foolish, or wise, or however your royall Majesty, or the high Court of Parlament shall be pleased to thinke of me, God is wife even in the foole and mad man, and his holy will is to be fearched out in all: which if it had beene duely done more then thirteene yeeres agoe (adhering close to the testimony of Divine and humane law, implyed in the reality of my whole course, with a due inspection of the counterfignes extant even then in the feeds of those heavie events, which have appeared fince most plainly to the view of all in their own proper & perfect existence) when before some of your Majesties tribunals, I did publikely in GODS name, and in vertue of his publique lawes, speciall right, and command, with due relation likewise to the Lawes of our Realme, and two of your royall Majesties Proclamations, invite your royall Highnesse, and your whole Kingdom, to a due enquirie of Gods prepared judgments, and of the devices then in hatching to entrap you, and your People; not onely your Judges, & other perfons of higher ranke, and note, who lie now exposed to the rod of Justice, might have beene freed from undergoing the danger now threatning them; but your Majesty also might with case and security have prevented those troubles, and mischiefs, which turmoile at this present all your Realmes, and threaten a defolation. So much it behoves Princes and States to attend, and examine well, if God almighty doe but make even Balaams Affe bray forth fome imminent judgments in his holy name. For mischiefs arising from the power of man may by the power of man with Gods ordinarie concourse bee extinguished or averted : but such as are

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are threatned by God Almighties speciall hand, and power, can by no meanes possible be avoided, but by admission, and performance of such conditions, as his divine Majestie is pleased to propose.

I have strove to keep silence now these many yeers, being loth to medle any more in a cause, which hath cost me fo much trouble, and affliction (though I know not why I should be so handled by any for suffering God Almightie to expresse in mee, whether men will have it to have beene by the intermediation of wit or madnesse, a testimony of his divine providence towards his Church, and people but I date be filent no longer, being furnished now with fuch" illustrious evidence of fore-passed events proper to my cause, to confirme my words, and the thing it selfe concerning so deeply your Royall Majesty, Our gracious Queen, your Royall Of-spring, and our whole Kingdome: left God Almighty should instict upon meethe judgement threatned against the Watchman in the thirty third Chapter of the Prophet Exschiel; yet I will forbeare to trouble your Royall Majestie, with the specification of particulars, till I see whether I be thought fit to be admitted to a free, and indifferent hearing, or no. One thing I must crave pardon of your Royall Majestie, and the great Assembly of Parliament; that I addresse my selfe thus to you in print, before I have acquainted you with my case in a more private way. The reason I have done so is that seeing every man now prints, what hee lifts; and my cause hath beene many yeers fince publike, and I fuffered fo much in mayntenance of it under the view of many, I may either by the testimony of some at leastwife of those many, be introduced to a free, and publike audience: or else upon compassion be voted, as a foole or madman, to be fet free from prifon, and further trouble (seeing I never appeared in so mamy yeeres extremities, either furious, seditious, or turbulent)

(6)

may end my old age in peace, and quietnelle, commending you, and your Kingdome, to Gods merciful providence, care, and protection.

I humbly befeech God Almighty, to bleffe, and protect your Royall Majestie, our gracious Queene, your Royals Of-spring, and our whole Kingdome, and grant that you may know his holy will, and faithfully perform the same to the glory of the divine Majestie, and the common complete, and good of all.

your Royall Of fpring, the gir whole 14 dibme: left

In the common Wards of the Fleet, o sandive sucirfulli the ninth of October, which was not show the ninth of October, with the ninth of October, with the ninth of October, with the ninth of October,

God Almiehry should fixed upon meethe judgement the callpigment the callpigment of the Propher Exelled at the Prop

your Royallback list of the specimenting browner there ill I see whether I be thought fit to be add hard to a shee, and indistribilities before I be thought of the great Allembly of don of your lower before of your lower acquainted you with my case in a more prevate may only the seed one so is that seeing every vate may only the seed I have done so is that seeing every man now prints, what here lists; and my cause both been many yeers since publishe, and I suffered so much is may not transce of it under the view of many; I may either by the testimony of some at leastwire of those many, be introduced to a free, and publishe audience; or else up on compulation of world, as a toole or man in the less free from prints, and firther trouble (seeing I never appeared C may yeeres extremities, either turious, so the process of the controls.

H By no

## LETTER SENT TO MY LORD MAIOR.

AND His Venerable BRETHEREN:

By no Athift, no Papist, no Arminian, no Anabaptiff, no Familist, no Separatist, or Brownist, but an bonest beleeving Protestant, and that because that Separaife otherwise called Brownist, was in many mens account faid and held to be worse then Papill.

Written by A S. Streater





LONDON, Printed in the yeare, MDCXLII.





( A. Geneui)



Pupped in the search NDCXLII



## TOO our Che

# jot; and his Brethren and midsell



be blamed, but it can never be thamed : thele reasons I give torit on his suit with resident in make the Scripture the rule, and patterne of their lives and acti-



ons during their extancy in this mortall life. And King James of bleffed memory told Maffet Burren, that those men that did so walke as neore as the trailtie of the flesh would let them, in avoyding the vanity and viriousnes of the times, hee loved immurably, and so do I: and so should we all doe, if we will doe as we ought, Saint Peters rule comprehends the whole Law of God for a good Christian to imitate.

I. Is Sobriery in respect of ones selfe?

2. Vprighines in respect of our Christian Breibren?

3. Of Helinesse towards God, and this three-fould cord is not quickly broke. And according to these rules do that Sect of Segaratists, called Brownss walke, and those good, Christian Protestants called Puritants, of round heads prick cares walk: but shame lesse russians past grace and good manners, with black mouthed Terrussus will bee babling: when the shame lieth in length of their owne haire. Is it not a shame for a man to weare long haire, if they will not believe me they may Saint Paul: I have digressed a little to my matter, This Sect of Separatists called Browniss endevour according to Saint Peters Rule to live.

First, soberly, in respect of themselves, and so are no drunkards, or at least no common ones if they fall; and which of as Protestants doe not in a large field; yet I am considere they rise agains by serious contrition and repentance.

Secondly, they live uprightly in respect of their Christian Brethren, using faire and shonest dealing betweene man and man; if there be a close Hypoterica amongst them, as sudar amongst the Apoples, and is



our owne wheat fo cleane as to have so coakell, or temell in it, let us not then condemne all for fome

generality for a particularity. 30 1 59616 Mill that

Thirdly they live holily towards God, and it excellently appeareth in their frequent receiving of the Sacrament, and in having a reverend regard of the name of God, not daring to take it in vaine; much leffe to curse sweare or blaspheme that holy name, by which they are sealed to the day of Redemption: besides the Sun-day most properly named the Sabesh day, or Lords day they celibrate, not in luxury or wanmelle, por in nyot or excelle, not in hobihorling morris dageing carding diceing bowling wreftling, ipling, sporting, gaming, or unnecessary idleing or vain fpending that day, or the evening thereof in unneffefarie walking to take the ayre, and fo torch: but in fandifying that day asche Lord requireth, & as is prefcribed in the Practice of Progra Book we allow good and made by the Spirit of God: which tells that if we doe not fanctifie that day, and every part thereof, we shall never keepen Saboth with the Lord in Heaven. Me thinks when we consider our neglects in this du-tie, we should tremble to punish these good and godly people by courting or imprisoning them.

Objest. These are good things, and wee like the people well, being so casefull to please God, but why will they not come to heare our Lyangue, or our Mi-

nifters preach? to ano a reven an

Info. Time would not give way to fatisfic in answer to that, but their reasons shall bee given as speedily at may bee, they shall bee so plaine that hee ahar mas may read.

And

And now because they are counted, and said to be by too many of us Protestants worse then Papies, I shall here prove the contrary.

First is one thing to erre in opinion, and tell mee which of us Protestants Divines, and others do not?

Secondly it is another thing to erre in fundamentall truths; in the first they may as wee our selves, in the latter for fundamentalls they doe not, and so are not worse, but better then the Papists.

Reall presence in the Eucharif. ......

Merit of Heaven by good works

Purgatoric for foules to reft in after death.

Pardon for finnes prefent and to come.

Prohibiting Mariage to the Clergie, with a vow

Original lin, nor aftual transgression in the blessed Virgin Mary, and that shee is glorified in body, and fits at her sons right hand in Heaven, making intercession for them.

That those that die in veniall sinnes on the want of satisfaction, are by prayer delivered out of Purgatorie, and to passe immediately into Heaven, which are

Maintaining Seewes, taking a million of mony, or more yearely by the fin of whoredomes and uncleannesse.

These though many more might bee named, all contrary to fundamental truths, the Papists hold and believe. Now I hope never a one of us Protestants will ever centure, or acknowledge, that Separatifts (otherwise called from Browne Brownists, as we call from Luther Uniberant, or from Calvin Calvinists, and but they were long before ever Master Browne

res) I say, ever beleeve any of this Sect to be guilty of these, or other fundamentall truths, and so are better then Papiss: and shall I say, looking on our own lives and wayes, (would God I could not) better then many of us prophane, and lake-warme. Protestants: It is ever good to speake truth, and to see the saddle on the right horse, and I pray God grant, that wee Protestants may make their lives, and actions in all godlinesse our rules and patternes to walke by, however never prove railing Rablakes, or scotting Shimeis against our brothren, and I verily believe to Gods deare ones.

And I am confident these Separatifts called Brownists, doe tender the person and welfare of his Majestie, so highly, that to doe him good and service, they would stake estate and life for it: many have protested it seriously, and as really I believe it, and they that doe not, I question whether they be good Christians to God, or good subjects to his anoyned: had this Sect ever their hearts dipt in bloud in all their persecutions, or molestations, or were ever Traytors to the Crowne and Sater

Object. They have beene kept under, and could

nothurt us.

Anf. And so have the Papists, but would have hurr my but these people would have endured wrong, and suffered patiently, knowing they have thanks with God thereunto, were they called, and if they could they would not, for their Religion is no bloudy one, and so long ween need not be afraid, for wee shall never be hurr I warrant you by them, either in estate or life, if there were ten times more then there are of them.



Royall Queene, the Noble Off-fpring, all the Honorable Lords, Right worshipfull and worshipfull Burgesses now estembled in the High Court of Parliament, and the whole Realme, and send us peace and cruth in Jesus Christone Lord. Amen.

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# THE PETITION

The LORDs and Commons,

### To His Majestie

By the Earle of Stamford, Master Chancellour of the Exchequer, and Master Humerford, April 18. 1642.

Together with His MAJESTIES
Answer thereunto.



#### LONDON:

Printed by ROBBRT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

1642.



# PETITION

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The Lord ond Commons,

CHTMRESST

### To His Majeltic

By the Earle of St. mf. rd. Maffer Chancelour of the self-requer, and Mafter to Hunger ford April 18. 1642.



Printed by ROFERT BARRER, Printer reality Kings mod Excellent Mai flie: And by the Angertal I Day Billing by the Angertal I Day Billing

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#### To the Kings most Excellent Majefile

The humble Petition of the Lords and Commons

May to pleafe your Majeftie, d yeloup ble boor

Our Majestics most loyall and faithfull Subjects, the Lords and Commons in Parliament have duly considered the Message received from Your Majestic, concerning Your purpose of going into tre-land in your Ownserson to prosecure the

war there with the bodies of your English Subjects, leavined, transported, and maintained at their charge: Which You are pleased to propound to us, not as a matter wherein Your Majestic defires the advice of Your Parliament, but as already firmly telelyed on, and forthwith to be put in execution, by granting out Commissions for the leavying of two thousand foot, & two hundred horse for a Guard for Your Person when You shall come into that kingdom: where it we cannot entite that with alrearmner and humility to Your Majestic, observe that You have declined Your great Councell, the Parliament, and varied from the plual course of Your Royall Predecessours, that a businesses sources importance concerning the peace and

and fafety of all your Subjects, and wherein they have a speciall interest by Your Majesties promise, and by those great fums which they have disburfed, and for which they stand ingaged, should be concluded and underraken without their advice: Whereupon we hold it our duty to declare, That if at this time Your Majestie shall go into Ireland, You will very much endanger the fafety of Your Royall Person and Kingdoms, and of all other States profeshing the Protestant Religion in Christendom, and make way to the execution of that cruell and bloody Defigne of the Papills every where to root out and deftroy the reformed Religion, as the trif Papilts have in a great part already effected in that Kingdom, and in all likelihood would quickly be arrempted in other places, if the confideration of the strength and union of the two Nations of England and Scotland, did nor much hinder and difcourage the execution of any fuch Deligne. And that we may manifest to Your Majestie, the danger and misery which such a journey and enterprize would produce, we present to Your Majestie the Reasons of this our humble opinion and advice. war there wish the body who

Jour Royall Person will be subject, not onely to the casualty of War, but to secret practices and Conspiracies, especially Your Majestie continuing Your Profession to maintain the Protestant Religion in that Kingdom, which the Papilts are generally bound by their yow to extirpate.

generally professe and declare; that Your Majestie doth savour and allow their proceedings, and that this insurrection was undertaken by the Warrant of Your Commission, and it will make good their expectation of great advantage by Your Majesties presence at this time of so much distraction in this Kingdom, whereby they may hope we shall be disabled to supply

12

the Warthere; especially there appearing leffe necessity of Your Majesties Journey at this time, by reason of the manifold size celles which God bath given against them.

- 3. It will much hinder and impair the means, whereby this War is to be improrted, and increase the charge of it, and in both these respects, make it more insupportable to Your Subject: and this we can confidently affirm, because many of the Adventurers, who have already subscribed, do upon the know-ledge of Your Majelties intention, declare their resolution, not to pay in their money; and others very willing to have fubscribed, do now professe the contrary. ILA 501 viggs of office
- 4. Your Majesties absence must necessarily very much interrupt the proceedings of Parliament, and deprive Your Subjects of the benefit of those further Acts of Grace and Justice, which we shall humbly expect from Your Majestie, for the Your Majestie and Your People, and procuring and confirming the prosperity and happinesse of both,
- Y. It will exceedingly increase the Jealousies and Fears of Your people, and render their doubts more probable, of some force intended by some evil counsels neer Your Majesty, in opposition of the Parliament, and favour of the malignant party of this Kingdom intrade comognitis
- trefand, and from all preparation of men and Armes whereby they were induced to undertake this War, upon Your Majesties promise that it should be managed by their advice; which cannot be done, if Your Majestie (contrary to their connells) finall undertake to order and govern it in Your owa we have already made a prospersus entrance by many

Upon which and divers other reasons we have refolved, by the full and concurring agreement of both Honfesy that we cannot with difeharge of our dutie confent this



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fent to any Leaves, or raising of Souldiers to be made by Your Majestic, for this Your intended expedition in to Ireland, or to the payment of any Army or Souldiers there, but such as shall be implayed and governed according to our advice and direction; and that if such Leaves shalbe made by any Commission of Your Majesty (not agreed to by both Houses of Parliament) we shall be forced to interpret the same to be raised to the terrour of Your people, and disturbance of the publish peace, and hold our selves bound, by the Laws of the Kingdome, to apply the Authority of Parliament to suppresse the same.

And we do further most humbly declare. That if Your Majestic shall by ill counsell be persuaded to go contrary to this advice of Your Parliament (which we hope Your Majesty will not) we do not in that case hold our selves bound to submit to any Commissioners, which Your Majestic shall choose, but do resolve to preserve and govern the Kingdom by the counsell and advice of Parliament for Your Majestic and Your Posteritie, according to our Allegiance and the law of the land.

Wherefore we do most humbly pray and advise Your Majestie, to desist from this Your intended passage into Iveland, and from all preparation of men and Armes sending thereinto, and to leave the managing of that was to Your Parliament, according to Your Majesties promise made unto us, and Your Royall Commission granted under Your great Scal of England, the advice of both Houles, in prosecution whereof(by Gods blotting) we have already made a prosperous entrance by many descars of the Rabels, whereby they are much weakned and dishearened, and have no probable meanes of substituting if our proceedings shall not be interrupped by this

(3)

the interpolation of four materies former, but that we may have appeared productions about the form time, who had find that the four actions so had been and form must need sentine if you should proceed in this resolution, which must need sentine if you should proceed in this resolution, we shall be enabled fully to vandeate Your Majerities right and authority in that Kingdom, and punish those nonrible outragious cauthers, which have been committed in the murthering and spoiling so many of your Subjects, and bring that Realm to such a condition as may be much for the advantage of your Majerite, and this Crown, the honour of your government, and contentment of your people. For the better, and more speedy effecting whereof, we do again tenew our humble defires of your return to your Parliament, and that you will please to reject all Counsels and apprehensions, which may any way decognic from that faithfulnesse and Allegiance, which in truth and smetring we have always born and professed to the neutrinoss which may any way decognic from that faithfulnesse and Allegiance, which in truth and smetring we have always born and professed to the neutrinoss which may my way decognic from that faithfulnesse were make good to the neutrinoss which our lives and softeness.

approbation and that has leaked for cothat a ciaration, nde have captated doubt, injective it be in Source captated doubt, injective it be in Source captated and interpretation. The course fall income that Machine interpretation. There as nde doubt on the captate captated and to inference the course of the protection of West onest melle the incoming that Journey; who the methanish to all Dirgoed Enchoses, and the industry which income in the income in the income in the income in the income alleged of the income alleged of



### His Majesties Answer

To a Petition presented to Him at York, April 18.

Concerning His Meffage lately fent to them, declaring

E are to troubled and attouched to finde the unexpected reception and milumderstanding of Our Welfage of the eighth of Appil. concerning Our Irib Journey, that being to much disappointed of the

approbation and thanks we looked for to that Declaration; we have great cause to doubt, whether it be in Dur power to say or do any thing which thail not fall within the like interpretation. But as we have in that Message called God to witnesse the sincerity of the profession of Dur onely Ends so, the undertaking that Journey; So we must appeal to all Durgood Subjects, and the whole world, whether the Ressons alleadged against that Journey be of weight to satisfic Durunders

underlanding, of the counsell presented to distance us from it, he full of that duety as is like to pie buil over iDur affections, as a motival machine of the

fot Dur resolving of so great a Butinelle with out the Advice of Dur parliament, we must re-member you how often by Dur Weslages we made the fame offer, if you monto advice wis thereunto: To which you never gave us the leaft answer, but in your late Beclaration told us, That ye were not to be latisfied with words; to that use had reason to conceive you rather aboided (out of regard to Dur person) to give was counted to run that hazard, then that you disapproved the inclination. And what greater comfort, or fecurity can the Protestants of Christendom receive, then by feeing a Protestant bing benture and engage Pis perfort for the beforce of that Profession, and the suppression of Popert, to which the soleming protested in that Pessage, never to grant a Coleration of upon what presence solves, or an Abolition of strong what presence for bett, or an Abolition of strong the Pawes there in topic against the Professions of the Raws there in topic against the Professions of the Raws when we consider the great calaboration of the Raw when the consider the great calaboration of the Raw when the consider the great calaborations. mities, and impears of cruelties Dut poor Pro-telant Subjects in that Kingdom have under-gone by the quee of neer, or full fir Poneths, the growth and increase of the fivength of those bar-barous Rebells, and the embent probability of forecign Supplies, (if they are not speedily sup-pressed). The bery sign Surcouns inchests seat there from hence; what the Officers of feberall Regiments, who have long that been allowed entertainment from you for that her have not railed any Somply of Souctons for that Bingbones That many troups of Posle have long lien neer Chefter untramported; That the Lord Lieutenant of Ireland, on whom we relied principally for the Conduct and managing of Affairs there, is full in this kingdom, notwithstanding Our earnest neffe expected that he though repair to his Command, And when we consider the many and great foandals raifed upon Dur Self by report of the Rebells, and not fufficiently discountenanced here, notwithstanding so many professions of Durs; And had feen a Book lately painted by the Deber of the Doule of Commons, Entituded A Remonstrance of divers remarkable Passages concerning the Church and Kingdom of Ireland, Wherein fome Grandnations are let down, which (how improbable or impollible foeber) may make an impres fion in the mindes of many of Our weak Soub jects; And lattly, when me during weigh the diffe mour which will perpetually lie upon this thing bom, if full and weedy relief benot disputeled this ther. We could, not cannot think of a better way to discharge Dur duery to Aimighty God, for the reference of the true Protestant profession, or tomamifelt Dest affection to One three Airections for their preferintion, then by endaging Oin: Perform in this Expedition, as many of Our Royall Pro-genitors in be bont, even inflorreign parts, apoil auther of telle Juportance and Picipoloidi great Destour to themicioses and governage (in this Kingbond: And Cherefore ine expected at leaft. thanks for Archedur Jucilination. . Eduanisation

repetitery and worthy of a firing to addenture his

life to preferbe Wis Kingbom, meither can it be imagined, that we will fit fill, and fuller Our hingdoms to be loft, and Our good protestant hubjects to be Pallacred, without exposing Our own person to the minost hazard sor their relief and preferbation: Dur life, when it was most pleasant, being nothing to previous to us, as it is, and thall be to govern and preserve Dur people

with Bonour and Julice.

for any encouragement to the Rebells, because of the reports they raised; use connot conceine that the Mebells are capable of a greater Cerrota. then by the prefence of their Lambull king in the head of an Army to challife them: Belives, it will be an unipeabable advantage to them, if any reports of theirs could hinder use from doing any thing which were lit for ms to bo; if fach reports were not railed: This would quickly teach them, in this jealous Age, to prevent by firch reports any other persons coming against them, whom they had no minde should be so imployed.

we marvell that the Avventurers, whole advanttage was a principall Aportise (mert the esalon be-fore mentioned) to use, though so much initialie Our purpose, whole Interest use conceive must be much improved by the expedicion me hope (by Gods blelling) to the in this Securice: this being the most probable way for the Herry Conquest of the Rebets: Cheir Lands are inficiently fecured

Mari

by Act of Parliament of the first that the godition of to few mento your Leavies (for a Buard to Dunghenfon intreland) monto be thought there;



your refulal! : and much more, that having uted to many Cautious in that Mellage, both in the smalnette of the number: In Dur having rated none untill your Answer: In their being to be raised onely near their place of Spipping: In their being there to be Armed, and that, not till they were ready to be Spipped: In the probition, by the Daths, that none of them thould be Papills (all which appears sufficient to destroy all grounds of jealouse, of any some intended by them in opposition to the Parliament, or fabour to any malignant partie) any suspicion should notwichsanding be

arounded upon it.

Peither can it be understood. That when we recommended the Managing of that war to you, That we intended to exclude Dur felf. or not to be concerned in your Counfels, That if noe found any expedient (which in Dur confcience or understanding we thought necessary for that great work) Me might not put it in practice, me look upon pou as Our great Councell, whole addice we alwayes have and will ( with great regard and deliberation on) weigh and confider: But we look upon Dur felf, as neither dentibed of Dur understanding, 01 debelled of any right doe had, if there were no par-liament litting. De cal'd you together by Dur own weit and Authority ( without which you could not have met) to give us faithfull Counsell about Dur great Affairs: But We religned not up Dur own Interest and freedom. we never subjected Dur fell to your ablolute betermination. was habe always weighed Pour Counsels, as proceed ting from a Body entruded by sig : And when we habe

have different from you, we have returned you the bealous. which have prevailed with our conscience and understanding, with that Candor, as a Prince should we towards his Subjects, and that Assertion, which a father can expresse to his children. What application hath been used to rectific Dup understanding by Reasons, or what Potibes have been given to persuade Dur Assertions, we leave all the world to judge: And then we must tell you, howsoever a Pajor part may binde you in matter of Opinion, we hold Dur sels(and we are sure the Law, and the Constitution of the Kingdom bath alwayes held the same) as free to distent (till Dur Reason be convinced sor the generall Bood) as if you delibered no Opinion.

for Dur Journey it self. The circumstances of your petition are such as side know not well what answer to return, or whether we were best to give any. That part which pretends to carry reason with it, noth no way satisfie Bs: The other, which is rather Reprehension and Penace, then addice, cannot stagger Uss. Dur Answer therefore is, That we shall be very glad to since the work of Ireland so easie as you seem to think it; which did not so appear by any thing known to Uss, when the sent Dur Pessage. And tho gh we will never refuse, or be unwilling to venture Dur Person, for the good and safetie of Dur People, whe are not so weary of Dur life as to barard it impertmently. And therefore since You seeme to have received Addertise ments of some late and great Successes in that kningdom, we will stay some time to see the event of those, and not pursue this Resolution, till we of those, and not pursue this Resolution, till we



(12)

the milerable Condition of Dur poor Subjects of that kingdom be not speedily relicion, who will (with Gods affiliance) visit them with succours, as Dur particular Credit and Interest can supply as with, if you refuse to joyne with ass. And we bount not but the Leavies we thall make (in which use will observe punctually the sommer, and all other Cautious, as may best prevent all fears and Icalonses, and to use no power but what is Louald will be so much to the satisfaction of Dur Subjects, as no person will dare presume to result Our Commands; and if they should, at their persult, In the mean time we hope Dur sommands to remarkable to that Service, shall be notorious to all the world, and that all scandals laid on as in that Businelle shall be clearly wiped away.

Ireland should not interrupt the proceedings of Bar-liament, nor deprive Dur Subjects of any Acts of Justice, or further Acts of Grace, for the reall benefit of Dur People. That we made a free offer of leaving such power behinds, as should not onely be necessary for the Peace and Sussely of the Kingdom, due fully provide for the happie Progress of the Parliament. And therefore we cannot but wonder, ince such Power path been alwayed less here by Commission for the Government of this Kingdom, when Dur Progentops have been out of the lame, during the litting of Bartiaments: And fince your selves delived that furth a Power might be less being of the Lamp last young into Scotland, what Law of the Lamp

habe

(13)

have pour now found to Bulpenie with pair, from Liberating to fuch Authority, Legally derived from Tis, in Dur ablence, and to ensure pour for Bobern this Kingdom by your own they thought

for Dur return towards London, whe have given you so full an Answer in Dur late Declaration, and in Answer to your Decition presented so us at York the 26 of March last, that we know not what to adde, if you will not provide for Dur Security with you, nor agree to remove to another Place, where there may not be the same Danger to us. We expected that since we have bin so particular in the Captes and Grounds of Dur Fears) you hould have sent us word, that you had published such Declarations against suture Tumults, and unlawfull Assemblies, and taken such Courses sor the suppressing of Seditious Sermons and Damphlets, that Dur Fears of that kinde might be laid aside, before you should presse Our Return.

To conclude, we could with that you would (with the same strictnesse and severity) weigh and examine your Meslages and Expressions to Us, as you do those ye receive from Us: For we are very considert, that if you examine Dur Rights and Priviledges, by what Dur Predecessours have enjoyed; and your own addresses, by the usual Courses of your Ancestors; ye will since many expressions in this Petition warranted onely by your own Authority, which indeed we sorbear to take notice of, or to give Answer to, less we should be tempted (in a suff indignation) to expresse a greater



greater Palicen, then we are yet willing to put en, God in his good time (we thope) will to inform the hearts of all Our Subjects, that the hall recover from the mischief and danger of this Dif temper, On whole good pleasure we will mait with all patience and humilitie state of the country one

and the choic perfect be from a alested a trada uno forto a contra a data on Courles of pour Linchois, r ministed but in confliction tage notice et, es to quoc dano neurodick fin s m) fotomer od





# PETITION

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The Gentry and Commons of the County of YORK, presented to His Majestic at York, April 22. 1642.

AND

His Majesties Message fent to the Parliament, April 24.

Concerning Sir John Hothums Refulall to give His Majestie Entrance into Hull.



#### LONDON:

Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assgues of JOHN BILL. MDCXLIL.

# DETITION

The Gentry and Commons of the Coanty of the Lax, when the rest

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Concerning Sir John Kathaws Resulall to give His Middle on and cointo bird

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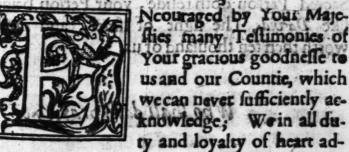
Placed by Rouser Baares, Printerto the King of Excellent Majelle: And by The Allignes of John Brez. MD CXLIL



### To the Kings most Excellent

The humble Petition of the Gentry and Commons of the County of Youk.

#### Most Royall Soveraign.



dresse our selves to Your Sacred Majestie, beseeching You to cast Your eyes and thoughts upon the safety of Your own Person and Your Princely Issue, and this whole Countie, a great meanes of which we conceive doth consist in the Arms and Ammunition at Hall, placed there by Your Princely care and charge, and since upon generall apprehension of dangers from Forreign parts.

A a represented



represented to your Majestie, thought first yet to be continued. We for our parts, conceiving our selves to be still in danger, do most humbly beseech your Majesty that you will be pleased to take such course and order that your Magazine may still there remain, for the better securing of these and the rest of the Northerne parts: And the rather because we thinke it sit, that that part of the Kingdom should be best provided where your Sacred Person doth reside, your Person being like Davids, The light of Israel, and more worth then ten thousand of us.

and our Countle, which

semelemer.

### Who shall daily pray coc.

iy and loyalty of heart added lear for least added lear for the second of the second of the second of the second for the second of Your own Reifer and Your Princely allue, and this whole Countie, a great meaner of which we conceive doth conflit in the Arms and Armanition at Hall, placed there by Your renceivers and chief when your apprehension of dangers from Forceign pages.

### 

His Majesties Message sent to the Parliament, April 24. 1642.

Concerning Sir John Hothams Refufatto give

Is Pajeltie having received the Petition inclosed from most of the chief of the Gentry neer about York, desiring the stay of his Pajelties Arms

and Dunction in Dis Pagasine at Hull, for the lafety (not mely of Dis Page fire Person and Children, but therrife of all these Posthern parts: The manufalls cumours of great Dangers mouring them to make their late Dupplication) Thought it mothers go huntelf in Person to Dis Lovent Hull, to biet his Arms and Punction there, that there won Demight give Directions, what part thereof might be necessary to respect thereof inight be necessary to respect their part thereof might be necessary to respect the part thereof might be necessary to the part the part



main there, for the security and fatisfaction of his Northern Subjects, and 18 hat part thereof mught be spaced for Ireland, The Arming of his Majesties Scots Subjects that are to go thither, De to replently his chiefest Magazine of the Lower of London, where being come, upon the three and twentieth of this me frant Aprill, much contrary to his expectation, he found all the Gates thut upon Him, and the Bridges drawn up, by the expresse command of Six John Hotham, (who for the present conunants a Barrison there) and from the walls flatly denied his Majeltie Entrance into his law Lown, therealon of the faw de niall being as strange to his Pajestie, as the thing it self, It being, That he could not admit this Majethe without breach of Trust to pis Partiament, which did the more incense pis Pajesties anger against him, forthathemost Sevinously and Traiterously would have put his dil obedence upon des Pajettes Paritament, which his Majestic being willing THE !!!

to clear, demanded of han if he had the impudence to aver, that the Parliament had directed him to deny his Majesticen: trance, and that if he had any such De der, that he thould them it in whiting, for otherwise His Majestie could not beleebe it; which he could no wayes produce, but maliciously made that falle interpretatis on according to his own Inferences, confelling that he had no such positive Dider, which wis Majestie was ever consident of: But his Majeltie not willing to take formuchpains in bain, offered to come into that His Town onely with eventie hople, knowing that the maine of his pa-tencetap, That His Pajelies Traine was able to Command the Garrison; Not Withstanding, his Majestie was so besirous to go thither in a private way, that he gave warning thereof but over night; which he refusing, but by way of Condition (which his Majelite thought much beioth him) held it most necessarie to veclare him Traitour (unlette upon! better thoughts, he chould peeld obed =



encemblich he doubly velerbed, afthell for refuting Entrance to his natural Sobs raign, as by laying the reason thereof groundlefly and maliciously upon bis

Parliament.

One Circumstance Dis Maiestle cannot forget. That his Son the Duke of York, and his Rephew the Prince Elector, having gone thicker the bay before, Sie John Hotham delayed the letting of them out to his Majellie till after some confultation.

Heccupon his Pajettie haththought it expedient to bemand Julice of his Pacifament adminit the laid seir John Hocham, to be exemplantly influence on him according to the Laws . and the rai ther, because his Aparettic mount of the street of the safety of the safety of the safety of the inapparent of the safety of the inapparent of the safety of





# True and happy News

### IRELAND,

Being the Coppy of a Letter
VVritten from Sir W. Saintliger Lord
President of Munster, to the Lord Lievetenant of IR ELAND.

Relating severall Vallorous defeats given to the Rebels, wherein many of them Were slaine, the rest put to slight and much pillage taken.

Read in the honorable House of Commons on Tuseday April 25. 1642

Mareis 25. Aprill. 1643.

It is this day or deredby the Commons now affembled in Parliament, that thus Letter bee forthwith published in print. H. Elsinge Cler. parl. Com.

London printed for John Wright. 1642.

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### IRHIAND

Being die Oordvof a Letter VV einter from Sir VV. einter von Letter Letter Letter von Letter Liver renter of JR ULA ND.

Relating Everall Vallorous defeats given to the Rebels, whereinmamy of them Vere Re, thereft put to dight

and mychallagetaken.

Read in the nonorable House of Com-

Mairis 25. Aprill. 1644.

Birthan Company

It is this day or de eddy the Commons were affect to in Part 1. me to that the Laver beforeouth pas feet in prost.

IL Elfinge Cler. part. Com

London printed for L'as Wight. 1640.



#### TRUE

## ANDHAPPY

Ireland.

and another officer wein a Loos charged in level Hall

pacs

my owne indesposition and imperious, hack here such assimiline own persons have not been able to assemble any others but been by my dicknesse been

and zeale to the fervice in my Lord of brickeries Collonel Karafre, Captain from and the rist of the Officers of the small Anny here; that a consultant of the exploits, whereas your please to receive the ensuquarters, where the main body confishing one property

Lord Marky Mi Gerry Leath, and all nest of the western touces, and having actics that my Lord Rashe, my Lord

72

packs

pack up their Baggage, and forlooke their Camp, ofter whom our men made all the speed the y might and baving chaled them two or thice miles, charged upon the Reare, souted the whole Army, which betooke it selfe to flight over a bog, unpaffeable for our horle, and took all their curriage and luggage, wheretthe Lord of Mafkeries own armour, Tent, and Trunks were a part, flew about 200 of their men that tooke to firm ground, and retired without loffe of a man. Wherby it is very cafe; to observe with what facility the roomy might now be. dealt withall before he can recolle Chimifelie anew or receive torrain supplies; which they daily and hourely expect, and being once come to their hands, it will not then be trebble the charge and expence both of bloudand treasure that will suppresse them, which now! would reduce them to a very great straight.

And therfore I do most humbly beferch your Lordship, that speedy supplies of men, monies, armes, munition, and attilery, with all necessaries of pending thereon, as Conducters, Pyoners, Mattrosses, Carriages,
Tackle, Horses and Ozen for draught, and all other appurtenances may either be sent over, or Comission
and meanes to taile and maintaine them here, bero being but one Canonere, and one Clerke of the store
in this Province: without these your Lordship knows,
that it is to no boote to march into the field, where
if the enemy be not too hard for us, he will certainly retire to his holds, and so secure himselfe against our

of a competent supply of victuall, the stocke of this; Country being totally wasted, will deserve terious consideration;



(4)

fideration; and if I had beene fo formnate as to have recrived any fuccours by those late Easterly winds in would have fo discouraged the enemy now newly ron. red and animated the Protestant party, as that I am very confident by Gods affiftance I frould have given your Lordship a good account of the quiet of thefe pares. Whereas the observing that this faire opportunity hath conveied us no reliefe do begin to mufter up their forces afresh, and to take heart at the apprehusion of our being deferted in England and left wholy to our sclves, wherein I cannot sufficiently expresse how mis ferable our conditions is; for having from the begins ning of these troubles supported the forces mentioned, in the inclosed lift with moneys gained upon teverall hard termes and ingagements (befides what I have in. pressed to the succour fent thence) I was at last con. fir ined to feize upon 4000. pounds belonging to Sir Robert Typte & ready to be transported out of the kingdome (and which he refused to lend upon the publique: faith of this state, which neverthelesse I gave himupon the feifure) meerely to preferve the Army from difbanding, which otherwise it must have undoubtedly done. And therefore I humbly defire, that mony may be fent over not onely to discharge that and other engagements, amounting to 4000 pounds more but that there they be order taken for the entring of those men into pay, and continuing them therein ever fince the beginning of the prefent troubles which I mifectat fielt (by direction from the Lords Justices) for this service, and that the lame course may be taken for them as for of a competent lipply of victual, the flocke, fire the competent

The heighth of infolency and arrogancy in the enco

my will appearse by the inclosed Remonstrance which they feat meafter a motion made for a cellation, which in the condition I was in I had fome inclination to condiscend unto, in case it had beene sought for in belitting termes: to which purpose I willed them so adresse their humble Petitionto his Majestie, and in cafe I did approve thereof, I would give way chereunts, and so accelation untill his pleasure were knowne; whereupon they transmit me that whereof the inclosed is a copy : at which I moke (infly as I conceive fuch offence as canfed me to spturne them the included answer which I should have seconded with such further selfimonic of my avertion to their infolency as would rend much to their difincouragement were I enabled with any reasonable Grangth sono dot which I earnestly defire I may be, and with infiructions what hand to carryin the procedurion of show, and how to manage the warm against thom, for thot every day they encrease in infolency and riot, hanging fuch prisoners as are notableto pay transcare canforming or bers, banging old mornengand fripping all they condevdibld in Allthar is lest in this Province is the Giny of Gartenhe Towners of Kingfale, Toughall, and Bendenbridge; che Ginies of Limitale and Waterford bring fullen in to defection falls thorothe Fort in the former is able to command the Towne if provided with Munition, wherewith I have

For penfors in Action of interestifie difficult to nominate those that adheare to the Crown, which are the Earle of Bernimare (an industrious servitur) the Lord Viscount Killmallocke, Sir Andrew Barres, and Edmond Fixe Gerald of Ballmarter of personly called the Senescall



fentto fupply it.

of Imockills, by whole care and countenance (loyned with my L. Barrimores that barrony of Imochilly is kept in due fubiection, and the paffage betwixt this City & Toughall thereby open. But whilst we stand on these unable tearmes to ftirre out of thefe walles, the enemy is at liberty to range and forrage over all parts of the Countrey. And indeed our wants of money are fo great and preffing, as that for defect of entertainement and encouragement, the officers both of Horfe and Bote daily flocke unto me, and importune to be difmiffed & left at liberry to fecke their preferment in England; and fo foone as this little which is left me to feede the fouldiers with from hand to mouth is spent, I know no way to prevent their fudden difbanding and therefore I do againe befeech your Lordfhip to endeavour that I may -not bee exposed to the dishonout and misery of being abandoned by the Kings forces, and left my felfe fingle to the mercy of the enemy; but that monies may bee speedily transmitted unto me with directions what pay to allow the horse-men, and officers of the foote, with an overplus of money, as I have formerly defired, for extraordinary and emergent occasion, about either the Ordnance or Forts whereas yet nothing is in a right poflure, but things onely shuffled together for a shift by reason wee had not wherewithall to the worke asit ought .

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Valuation of resiliate, S. r. S. C. S. C. C. C. C. Land.
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April 1

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### ROM NEW ENGLAND:

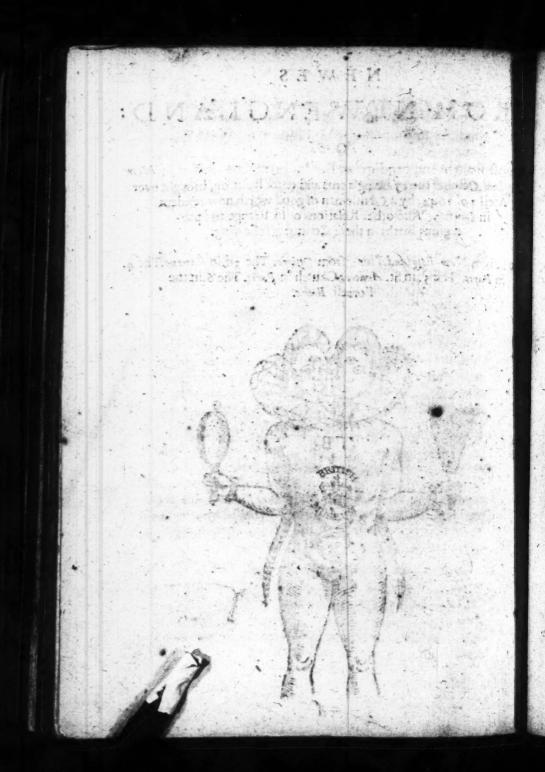
OF

imost strange and prodigious Birth, brought to Boston in New-England, October the 17 being a true and exact Relation, brought over April 19. 1642, by a Gentleman of good worth, now resident in London. Also other Relations of fix strange and prodigious Births in these Countries following.

he r. from New-England. The 2 from Onieres. The 3d in Ravena. The 4.2 in Paris. The y in St. Andree Church in Paris. The 6 in the Forcest Bierra.







eo one another upon his head; he had also a long viere ar

# CONTRACTOR OF THE PROPERTY OF

Monfrous Birth brought to Besten in

No Adarque le of William Dier, fommes a Chiion and Millinerin the New Earthurge heer the gray of Lander and being both yong very comeborn having hises few hours before, two months before the due time yet as large as ordinary children are; the face of it flood fo far into the breaft, as the care which were like an Apes ears, grew upon the shoulders; the eyes and mouth flood more out then other childrens; the nose grew hooking upwards, the face had no part of the head hehind, but a hollow place, yet whole, it had no forehead, but in the place them from perfect home; wheref ther two were thost, the break and shoulders were fall of fortentharpiand prinking like your Thomback, the na-velland the belly with a shifting of all the Sex, were behind and this bigs were before where the face flood, the simuland less were as other children but inflead of toes; ichad opench from claves with therp Talents like a fowl, in the vpper participation backing and two great mouths and in each a piece of red flesh, sticking in it.

#### The fecond,

A Tombrens final Millage forme no miles from Turing A. histology of the short of a classic spain being 8 aponahe 17 day of the short of a classic spaint spain honer Marron brought forth achild, having 5 horns, like to Rams horns, fet opposite

to one another upon his head; he had allow long piece of flesh like in some fort to a French book which warms u-sed to wear, hanging down from his Fore-head by the Nap of his neck, almost the length of his back two other Pieces of flesh like the collar of a shirt, were wrapped about his neck : the fingers ends of both his hands somewhat refembled a Hawks Talons, and his knees feemed to be in his hammes : the right Legand the right Foot were of a very red colour the reft of his body was of a tawny colour : It is faid, he gave fuch a terrible critch when he was brought forth that the Midwives, and the reft of the women that were at her Labour, were to frighted; that they presently left the House, and ran away: when the Duke of Savey heard of this Monfter, he commanded it should be brought to him, which performed, one would hardly think what various centures the Cour. tiers gave of it. Herrie has our ist of book at a 32

#### The thed

Bout the time that Pope Inline the 2. railed up all A lealy, and the greatest part of (bristendonse, against Lovis the Twelfen, King of France, in the year of our Lord, 1512. In which year upon Easter do neer Revenue, was fought that mortal Bartell; in which the Popes were overthrown; a Monster was born in Revenue having a horn upon the crown of his head besides two wings one Foot alone, most like to the Feet of Birds of proy; and in the knee therof an eye, the Privities of Male and Female, the rest of the body like a man.

#### The Pourth.

I N the year 1 546, a woman in Paris, in her fixth Month of her account, brought forth a child having two heads, two arms, and four legs and differing the body of its found but one heart: by which one may know it was but one

Infant. For you may know this from Arifforle, whether the montrous Birth be one; or more joyned toge-ther, by the principal pare. For if ther the body hith but one heart, it is but one; if two, it is double by joyning rogether in the conception

## to destan surren sections with the

IN Ame : 573, there was feen in St. Andrewes church in Paris, a Boy 9, years old, born in the Village Parpavilla,fix miles from Guife,his Fathers name was Peter Renard and his Mother Marquore: he had but two fingers on his right hand, his Arm was well proportioned from the top of his fheulder, almost to his wrist but from thence to his two fingers ends : it was very deformed, he wanted his legs and thighes; although from the right buttock a certain unperfect figure, having only four toes, feemed to put it felf forth from the midit of the left buttock, two toes forung out, the one of which was not much unlike a mans yard. Birth, the and ter of the chile

### The Sixth and west residences one Birth, three days a with a Corts.

In Anies 5 1 7 in the parish of Knig fineed in the Forrest Biera inche way of Founter Bleas there was a monster borne with the face of a frogg, being seene by John Bellinger, Chirurgion to the Kings Engineers, before the Luftier of the Towne of Harmer, principally John Bribon the Kings Procurator in that place. The fathers name was Amadesa the little; his mothers, Mardalina Sarbuente who troubled with a feature by a womans perfwafion, held a quick frogg in her find till it died, the came thus so bed with her huband and conceived. Bellinger a man of an arute wit, thought this was the cause of the montrous deformity of the Child.

Woman

Woman, is a creature bringing vindly but one era with, but there have beene some who have brought forth two, some shree, some sour, some sine, some sin, or more at one birth. Empedacies thought that the abundance of feed was the cause of such numerous birthes: she swell assume the divers cells or partitions to be the cause: for the feed being variously parted into these partitions, and the conception divided, there are more children brought no otherwise then in rivers, the water beating against divers socks, is turned into into divers circles or tounds. But dissipate saith there is no re ason to thinke so, for in women that parting of the wombe into cells, as in choose and somes taketh no place;

For womens Wombs have buttone cavity, partial into two receffes the right and left, muching comming between; except by chance diffinguished by a certain line, for often Twins lye in the same fide of the Worth.

Arifortes opinion is that a woman cannot being forth

more than five children at one birth

The Maid of Angustus Casar brought forth nine ac.

a Birth, the and her children dyed.

In the Year 1554 at Bearn in Switzerland, the Wife of Doctor Iohn Gelinger, brought forth five children at one Birth, three Boyes and two Girls.

Albucoalis affirms a Woman to have bin the Mother of seven children at one Birth; and another, who by some externall injury did abort brought forth five perfe-

etly, haped in all their parts.

Pliny reports, that it was extant in the Writings of Physicians, that 12. children were born accord birth, and that there was another in Peloporefus, which 4. Reverall times was delivered of five children at some birth; and that the greater parof shole children lived, bird, only in

In a reported by Dahelmenia and Rales with the flave of one Savill , a Complement of Soil, at one time brought forth 7 children combined a were baptized in

our time, between Sarte and Main in the Parish of Seance, mefer from Chambella: there is a Family and noble Home called Maldemenre, the wif : of the Lord Maldethe first year the was marryed, brought forth tims : the second year the had three children : the third the fourth year five the fifth year fix, and of that Mit the dyed.

Of these fix one is yet alive, and is Lord of Maldenow. In the valley of Beaufors, in the County of Anies : ryong woman the danghter of Mine Chamier, when at or perfect birth the had brought form one child, the tenth day following the felt in labour of or another, but could not be delivered untill it was placked from her by free and was the death of the mother. Martin Cromerus that author of the Polish history, writeth that one Margaa awoman forme from a noble and ancient family near Garovia and wife to Count Wirbeflane, brought forth at me Birth 35 living children upon the 20th, day of faway, In the years, 1296, Frankfens Picus Mirandula which that one Darothy an police had twenty children a wo births, at the fielt at the fecony 11, and thet the was to bie that the was forced to bear up her belly which by spen her knees, with a broad and large frarfe tyed abott her necke, as you may fee by divers authors.

LONDON:

Printed for JOHN G. SMITH,

1642.





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LONDON:

Printed for JOHN G, SMITH,





## CATALOGVE

OF THE

## NAMES

Of the Divines approved of by the House of Commons, for each several County in this Kingdome of England and Wales.



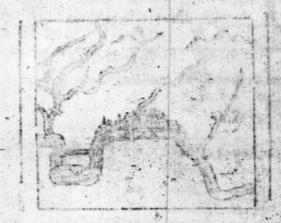
LONDON.
Printed by T. Fances, for Thomas Bankes, 16 421

# CATALOGVE

OF THE

## NAMES

Of the Divines approved of by the House of Community Single of Excland and



Princed by T. Francis or Instances, 16 421



## Catalogue of

Names of the Divines approved of by the House of Comes al mons for each County

For the County of Bedford, Total After Thomas Dillingham of Deane.
Mr. Oliver Boles of Sustan.
Bucking hamfirite. Visitel .1M

Mr. wilkinfon of wadden, to the Themba . TM

Mr. Valentine of Changen,

Berkefbire . meliuned rotted

Mr. Morton,

Mark med TCM

Doctor Twift of Newberry. Mr. Regner of Mileon.

Mr. Gommes of Meyer, to Sepande & Status O and Mr. Hix of Lauries, 10

Cumberland, stores to House, and MacWilliam Thurs

Doctor Hoile, Mr. Bridge,

Cambridge.

Mr. District Doctor Wincob. Mr. Thomas Goodwin, A New Bogland man-And Raiding a Chafting Mr. Philip Nys, Craplainere c're Lord Mis-

Chefbire, Mr. Leigh. Mr. Cafe. Derby hiere. Doctor Land of Bennit Colledge in Cambridge Doctor Googe of Black-Ergers, London. Names of the doors of the come of Mr. Pine of Deane Forselt. yo to bay Mr. VVbitton of Morton. Aprill 23. 1642. Cambridge Univerfitie. Dodor Brownick of Karberine Hall .. Doctor VV and of Sidney. Dorfesthere will Mr. Iohn VPhite of Darchefter, Mr. Edward Peale of Compton. Durefine of comband . TMS Doctor Gennison. Mr. Morton. Dodor Twiff of Nea Elexime of the Right Mr. Stephen Marshall of Finchingreene. Mr. Obediah Sedgwick of Coofand Torks wand lo will . 1M Mr. Levill of Rippon. Mr. Michael Thwaite of Cherrey Hinton. Glocefter. Mr. Bride Mr. VVilliam Men of Estingers. Mr. Iohn Danninge. Marington biere. Mr. Thimas Batthurft of one of the Ortens.

Mr. Philip Nye, Chaplaine to the Lord Mandevill.

II. ford-

Northment on Arte. Herefordsbiere at to himmen als Mr. John Greene of Bencome. . Wind IT to half . 3.44 Mr: Stanley Gower of Bramton Bryant. Hartfordfbire, Doctor Smith of Berkway. Mile toka Postante. Boctor Burges of VVatno. Men some suckless of the seed of the Mr. william Carrer of Lendon. Mr. Prilfon. Mr. Francis Taylor. Worth A Lincolne to detailment with soils and Mr. Anthony Tuckey of Bofton. ...... Mr. Coleman of Blinton. Lancalhere, to aver H 140107 114 Mr. Charles Earle of Prinnick, 10 3 100 114 Mr. Richard Herist of Manchefier. Leicesterfbire. s in maning mont De le Strief con of Stovelle de lour Striet Mr. Gibbes of Leicefter Thus In A Middlefex omilio Usuma 2 . 756 Mr. Whiteakers. Doctor Caleb Downy of Hackney, Mr. Burroughs, Preacher of Stephney. London all to telters no fort Edmund Calamy of Aldermanbury, o wotward of off Mr. Walker of St. Johns Puriffe and Mr. Carroll of Lincolnes lune a short innava . 1M Mr. Lightfow of Michel. Mr. Seaman. Munmoth Doctor Harris, Warden of Windustan summer 2.2M. Mr. Morbie. Mr. Calet of Unarthin Collected Septh Northimn-

Northamptonshire. Mr. Reynolds of Bramford hard and Mr. Hill of Tichmarfb. . sempen a lo sees of motor . IM Meninghamforcomo rainate M. Dosor Sander (on of Boulding 112 H Mr. John Foxcraft. Doctor Smith of Breke Northumberland to to the to to coll Mr. John Jackson of Grayes - wood Mr. William Carter of London, Mr. Prilon. Northfolke. . rolen'T zionay's ... Mr. John Acrosmith of Linnes Mr. Thomas Tourrogarding To restant mediate it Mr. Robert Harris of Hannelle Mr. Robert Croffe of Lincolne Colledge wind? M Mr. Riebard He sin lawing bridge James Primate of Amuseb. Doctor Stiles Perfon of St. Garger neer the Bridge Rutlandshire, and to estar on M. Mr. Samuell Gibson of Barley Mr. Whittakers. Dodose alet Down of Hackness Surrey of Long Long and M. Doctor Featley of Lambertain Doctor Stanton of Kinghan Mr. Francis Cooke of Taxperthy and to seem the Mr. Lightfoot of Albley. Mr. Stampa. Sales somenich Mr. Sammoell Hilder Bride asks W. draw Back of Mr. Corbet of Martin Colledge. May of the same

Mr. John Langley of Westenden. Mr. Christopher Tafdell of Upbufban, Suffolker was to was the Mr. Thomas Young of Storemale. Mr. John Philips of Remall. .... Somer Celhore Dottor Christopher Patrice forthered leuma 2.7M

Glandresser Gring College in Control Mr. 1 et Tofen Fellow of Malled College in Control Mr. Benjamin Pickering of Eaf Odeley. Mr. Nye of Chaphum. Mr. Saufe of London. Mr. Henry Hall, Mr. Francis Charmit Mr. Henry Hutton. North Charles and Walchire to that 1 1800 Mr. Henry Scudder of Calingberne. Mr. Thomas Bails of Manineford, "y" Ite Lords and Sand redposes Wire the they later o Mr. Anther Salker of Tanger and Land Subs a Doctor Tracks, Billiop of Warring and Land Substitution to some control of the Warrance flowers to resemble to the Warrance flowers to Resemblished as Mr. Barges of Santon Caking a least largest on the Hamiltonian and Santonian and Santon green but sen will be used for Mr. Paner of aumatheend bught therein oil therfore nie their of engli endelvours to efficient reamed and Presching Man-Lead to the troop a stimulate & ceasing etheorighaut the Mr. Richard 3 the swan secessary property and particular and a contract of the second Doctor Temple of Batterfey.

Carmerthenfloire, Mr. Nichoffen. Mr. Gattaker of Redriffe of se Derby-fhire, ennot tamed T . 1M Mr. John Philip of Pental Mr. Richard Floid. Flint hire & Doctor Christopher Palblet of Hollofell sum ? . 1M Mr. Comet of Limerenflowers and Mr. Hen. Tofer, Fellow of Barre Colledge in Oxford Merionethfhire. Mr. Benigmin ! Mr. Nywos Chapliani Mr. Spurfte of London. Panbrokeffine. Mr. Hemy Hall. Mr. Francis Channell. Mr. Heavy Hutter nother grant . IM Doctor Hacket, of St. A. dewes Hollorne. Henry Sender of Colimpberne. Die Sabbati ge Morall und Monad ! He Lords and Commons doededare, that they intend a due and necessary reformation of the Government and Liturgy of the Church, and to take away nothing inth one or other, but what that be evill, and jully offentive, o at lout unnecessary and barthenione: And for the bette, effecting thereof speedily to have consultation with God! and learned Divines, And became this will present it le attain theend fought therein they will therfore use their utmost endeavours to establish learned and Preaching Mini-Bers, with a good and sufficient maintenance throughout the whole Kingdom, wherein many dark Comers and milerably destitute of the means of Salvation, and many poore Mini-Acre want necessary provision. H. Elfrige, Cler. Parl, D. Com.

FINIS.

Mr. Share of Lands







# VOTES

Both Houses of Parliament,

Concerning the Magazine at Hull, and Sir lobn Hothum Governour thereof.



#### LONDON: "

Printed by Rosset BARKER, Printerso
the Kings most Excellent Majestie: And by
the Assignes of John Bill.
MDCXLII.

DOCUCE CONTRACTOR



# DECLARATION VOTES

Poth Houses of Parliament,

Concerning the Name and artist, and
Sir as a Marier, Severnour

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Councilly Roses, Basess, Institute

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100 Alignes of London Biss.

100 Alignes of List.

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The Declaration and Votes of both Houses of Parliament,

Concerning the Magazine at Hull, and Sir

He Lords and Commons in Parliament finding tust cause to fear, not onely the desperate designes of Papists, and others of the malignant partie at home, but also

the malice of Enemies, incited by them from abroad, Thought it necessary for thesafety of this Kingdom, to secure the Town of Kingson upon Hall, being one of the most considerable places for strength, and affording the best conveniencie for Landing of Forreign Forces; And where a great part of the Magazine of the Kingdom for that time was placed; And for that end appointed Sir Iohn Hotham, one of the Members of the House of Commons, being a Gentleman of the same Countie, of a considerable for tune, and approved integrity, to take upon him the govern-

A 2 mere



ment of that Town, and to draw thither fome of the Trained Bands for the guard thereof; In which apprehention and relolution thereupon taken, they are the more confirmed by the light of some intercepted Letters of the Lord Digby, (a principall person of that partie) written to the Queen and Sir Lewis Dives; whereby that party discovered an endeavour to perswade His Majestie to declare Himself, and retire into some place of fafery in this Kingdom in opposition to wayes of accommodation with His people; And to give the better opportunity to himself, and other dangerous persons to refort thither, which could have no other end but to encline His Majellie to take Arms against His Parliament and good Subjects, and milerably to imbroile this Kingdom in civill Wars.

About which time Captain Legg (a man formerly imployed in the practice of bringing up the Armie against the Parliament) had direction by Warrant produced by him, under the Kings hand and signe Manuall, to enter Kingson upon Hull, and to draw thither such of the Trained Bands as he should think fit: And that the Earle of New-castle came thither in a suspicious way, and under a seigned name, & did endeavour



to policife himfelf of the faid Town by venue of the like Warrant and Authority wriges of no

They further conceiving, That the Magazine the re being of to great importance to this King dom, would be more feede in the Tower of London, did humbly Perition His Majestic to give His confert the fame might be removed; which notwithstanding His Majestic did refuse, And thereupon some few ill affected persons about the City of rork, took upon them the prefumption, in opposition to the desires, and in contempt of both Houses to Petition His Majoflie to continue the Magazine at Hull; Alleadging it to be for the lafery of His Majeftic, (as if there could be a greater care in them of His Majellies Royall Person, then in His Parliament) And His Majestie, the next day after the delivery of that Petition, being the three and twentieth of this instant April, took occasion thereupon to go to the Town of Hull, attended with about four hundred Horfe, (the Duke of York, and the Prince Ekstor being gone thither the day before ) and required Sir Iobn Hoebam to deliver up the Town into His hands: Who perceiving His Majestie to be accompanied with such Force as might have maftered the Garifon of the Town; And

And having received intelligence of an intention to deprive him of his life, in case the King should beadmitted, informed His Majestie of the trust reposed in him by both Houses of Parliament, and that he could not, without breach of that truft, let Him in; befeeching His Majestie to give him leave to send to the Parliament, to acquaint them with His Majesties commands, and to receive their Directions thereupon, which he would do with all expedition. Which Answer His Maiestie was nor pleafed to accept of; but presently caused him and his Officers to be proclaimed Traitors before the walls of the Town, and thereupon dispatched a Message to both Houses, therein charging Sir John Hotbam with high Treason, and aggravating his offence, because he pretended the Parliaments command : (In the mean while hindering him of all means of intelligence with the Parliament) For His Majestie immediately caused all Passages to be stopped between him and them; And in pursuance of the same, one of his fervanus, who was fent by him with Letters to the Parliament, to inform them of the truth of thole proceedings, was apprehended, his Letters taken from him, and his person deteined, whereby

whereby (contrary to the common liberty of every Subject) he was not onely deprived of means to clear himself of that heavie Accusation, but of all wayes of intercourse, either to receive directions from them that trusted him, or to in-

form them what had happened.

The Lords and Commons finding the laid proceedings to be a high violation of the Priviledges of Parliament, of which His Majestic had in severall Messages expressed himself to be so tender; A great Instringment of the Liberty of the Subject, and the Law of the Land, which His Majestic had so often lately professed should be the rule to governe by, and tending to the endangering of His Majestics Person and the Kingdoms peace; Thought sit, as well for the vindication of their own Rights and Priviledges, the Indemnity of that Worthy person imployed by them, as for the cleering of their own proceedings, to publish these ensuing Votes, which were made upon a former relation that came from the King.

Die



## Die Jovis 28. April. 1642.

#### Resolved upon the question.

That Sir Iohn Hothern Knight, according to this relation, hath done nothing but in Obedience to the Command of both Houses of Parliament.

Referred, &c. That this declaring of Sir John Hothern Traisour, being a Member of the House of Commons, is, a high breach of the priviledge of Parliament.

Resolved, &c. That this Declaring of Sir Iohn Hothers
Pranton without due processe of Law is against the
Libertie of the Subjeth, and against the Law of the
Land.

peace, Thought fit, as well for the vinducation in monmon hashall be shall be shall

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oners the king Lag. See the Carry of touche into the ו אות נות נות לות שונים לו בי ליו בי ליו בנסוט וו וב רפו. On the ment that wo thought or at Bet for the Rulers ליי היה ברוצונים כל הקי היום שבו בנות נותם נותם בופנים divide legal and the second of the legal or Mixed r lo en aparthe latter o est them .. via settle Lords of the P. Sing Georgiet, white a caralest and warrant the Rulers and of formality roads asset I show the start in the second The state of the s into an el ciate a la alla a la contra con en contra to principle it sais not about our and flags. As descended Manuel Carlos they and I scalledion of school see as westermany de the a collection for the formed and the election was all about, but this is by Manach to the table the court per many years, that expends, and fees tof allthe off of elie Claike of the Council the Signet, and as the Off was mid patient of the cost Tarlor 24 heb as of we set the Market County at the County of version I be to making the list period to sent and the east that of Loudon and Wellemins of Wardh Processes the second and Levellde some files a service of a second s confirment and careful area of any concession as undily charged with the wilch and are a recommend or flatty have congressy to the flat has proved man will the the street one in the second street in the

## TYDINGS

FRO M

### IRELAND

Being the Joyfullest News that ever came to England, fince the first Reballion.

Wherin is related the Victorious Proceeding of the Protestant Army before Kildare, April 24, 2 Battle of never dying memory.

Shewing in a most true and exact Relation, the invincible Courage of Sir Charles Coot, the Pearl of the World, and Captain of all Captains, as may appear by his Heroicall Fact before Kildare, April 24,1462 manifesting to the World by that famous Victory which he obtained over the rebels, with the number of the men that were slam in this Battle.

Likewise the Names of three great Commanders that were taken prisoners in this Battle, and how one of them would have stold himself after he was taken. With many more Remarkable passages from that Kingdome.

Brought over by the last Post, April 30.

Imprinted at London, for H. Bluron, 1642.



# TYDINGS

### IRELAND

Being the Joyfalled Mays that ever came to England, face the first Rebullion.

Wherin is related the Value of the Proceeding of the Proceeding of the Proceeding Army before Kilaste Mant 24. a bande of never dying memory.

Snowing in a most race and extended to large on the invincible Courage of Sir ("horfer the time Pauri of the World, and Captain of all Captains any appear by his Heroital Fact before Kilders, April 24, 462 manife.

Thing to the World by that famous Victory which be obtained over the rebels, with the member of the more that were the member of the more that were fluid in this Battle.

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Brought over by the loft Poft, April 30.

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## JOYFULL LETTER

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## IRELANDO

He furious and insolent enemies have made much havock of a great part of the Kingdoni, and made many Cities and towns of good fame, now desolate, they have attempted to ruine more. Armago they have laid levell with the ground; so that of that fair and Metropolitan City, they have not left any shew or sign.

They have given many an Onset against the City of Dublin as but their Forces have bin repelled, and the City desended

Much harm is done to many Villa-A 2 ges



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## JOYFULL LETTER

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They have given many an Onset against the City of Dublin about their Forces have bin repelled, and the City desended.

Much harm is done to many Villa-A 2 ges



ges neer adjoyning unto those Cities, and have not spared any whom they could subdue unto their power and malice. Only thus much the Inhabitants of Kildare have bin in a very great streight.

But the Mercie of God is above all his Works, and his Power extends it felf beyond the defire of any humane

expectation.

For now in the depth of all Extremitie, when they were so oppressed with Famine: the mercifull God expressed his power, and when they were in despair of all Succour or Relief, the Lord sent comfort unto them. For the very day before the time, when they had intended and resolved to have surrendred up the town unto the enemy, Sir Charles Cost and Captain Vannan joined their Forces together, which did accrew unto the number and strength of neer upon 2000, men; with these Forces they marched towards Kildare, either resolving to relieve the poor distressed they marched towards Kildare, either resolving to relieve the poor distressed.

stressed fouls, or to dye in their de-

No fooner did the Enemy perceive their approach but with all speed they could they did provide to give them Battle, which was the delire and expectation of these two Noble and valiant Cavaliers.

The fight of these approaching Companies gave great Comfort unto the despairing minds of the inclosed Prorestants; who did now resolve either for Liberty or Glorious Death . immediatly provided themselves to Repell the Enemy, and gain their own Freedome. They speedily and couragioully betook themselves to their Arms, and from the Town walls gave the Enemy field a valley of thot, that many of them were on the sudden cut off in their own fecurity. At which unexpested ruine, they retreated a little way from the town thinking to have returned into the flege better provided, and have given them present Battle, But

norta

Bir in their Retreat they met with a sharper enemy than their experien did apprehend to be forner at hand Six Charlaprehended the advantage of their present drorder, occasioned by the fudden peal of Guns founding from the Walts of of the town, and did notion mit their opportunity, but gave them full feir Battle; which the Enemy for a while answered stoutly the losse on both fides feemed for a space to be deiy equall, and the Victory doubtfull and The day was half Ipent in this Skir ther lide; but at the length being wil ling to conclude the battle with the Sun of the day did prosper the cause of the Protestants, and gave them for good fuccesse, that there were sain of the Rebels 1700 or therabouts; belides those who were taken Prisoners, saint both There were taken by the Protestants of the Rebels in this Battle three Com

of the Rebels in this Battle three Commanders of especial note, whose Names I thought hit to let down for the satisfication

faction

faction of the Readel The 1. Was Capu L tain Oneal, who after his taking, did vow, that he had rather inffer a thoufand deaths, then to be at the mercy of his linemy respecially such a one from whom he scorned to idesired life or to Parliament of any Letters what oever lenerating to the town of the land the man of an invincible reomage! }o swhom! when he faw himself taken Prisoner of fered twice to be his own executioner but was prevented. The third avas Lieux tenant Tomes a spicit very little inferior ug unro the other two and by the report of former who were therers in that skip milhiolit was great pitty that three to be the ability state of should be three selfen so Rebellious and dishonourable a Caulette boyolgen any that are imployed atbluta fame, and them to apprehend and in fale custodie to fend up to the Parliamentia

Ordered by the Lords and Commons, that this be forthwith published in Print.

Jo. Brown Cler. Parl.



of the Francisco see

## A Declaration from both Houser of Par-

Parliament, That the stopping of the passages between Hules the Parliam Schene intercepting of Messengers imployed from the Parliament to Hull, or from any that are in the Service of the Parliament, or any Letters what sever sent by any to, or from the Parliament what sever sent by any to, or from the Parliament what sever sent by any to, or from the Parliament which by the laws of this Kingdom, and the Protestation, we are bound to defend with our Lives and our Fortunes, and to bring the Violator thereof to condigne punish ment.

And hereby all Londs Lieurennes and their Deeputies authorised by the Ondinance of both houses of Parliamentall Sheriffs, lustices Majors, Bayliffs, Constables, and other Officers what loever, are required to give their intermos? Aid and Affiliance to all that are imployed in the faid Service, for their better and more speedy free and lafe, Passes. And to apprehend all such as by colour of any Warrant or other Authority what sever; shall endeavor or go about to hinder any that are imployed about the same, and them to apprehend and in safe custodie to fend up to the Parliament.

Ordered by the Lords and Commons, that this be forthwith published in Print.

Jo. Brown Cler. Parl.





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### TRUE RELATION

OF

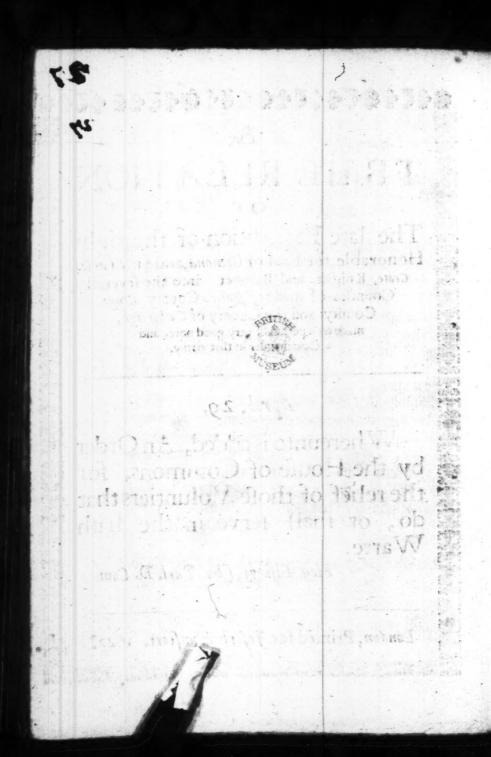
The late Expedition of the right Honorable, the Earl of Ormand, and Sit Charles Come, Knight, and Baronet, into the severall Counties of Kildare, Queens County, Kings County, and the County of Catherlagh, made by a person of very good note, and a Commander in that Army.

#### April. 29.

Whereunto is added, An Order by the House of Commons, for the relief of those Voluntiers that do, or shall serve in the Irish Warre.

Hen, Elfirge, Cler Parl, D. Com.

London, Printed for Joseph Funfcett. 1642





SIR,

Received your Letter this day, being newly come from the late Expedition with the Earl of Ormond, about some occasions from my Colonell, Sir Charles Coate who is at the Name; and fent me about important bufineffe to the State, and am, I to return to morrow to him. We have banished, hanged, and killed all the Irish, and Papist in the Town of Naw, and placed a new Soveraign with eight Burgesses, and all other Officers in that Town, and lefs 50 families of poor ftript English Protestants in the Town; besides many Tradelmen, all English Protestants, Sir Charles Coote has given them all, Cattle, Houses, and Land to relieve there present wants, he has behaved himself most gallantly, he is very charitable to the poor English, We continue about a fortnight at the Naas, to fettle the poor English there, and to fatisfie the Town, the which being done, Lievtenant Colonell Gibfon is to be Governour thereof; From thence WC Vasta

we go to Trive, to settle it with English, as we have done the Naas: The particulars of our Journey, with the Earl of Ormand, I send you herewith, Videlicet.

#### April. 1642.

Atterday, an Army of 3000, horse and foot marched out from Dublin, and that night went to Recoule. Sunday, (after the firing of their first quarter) they mar-

ched to the Nass, still firing as they went, by the way met with a Castle called Typper, one Surrons, wherein Rogues harboured, attempted the taking of ir, and with the losse of two or three of our men, and some hurt, blew it up and those within it. Munday, April. 4. We marched to Kilculleyne, still firing, and killing such as we met. Tuesday, After the firing of that quarter, and the Towns round about, and on both sides the high way, we marched to Athy: And the next day being Wednesday, three Troops were sent to relieve Catherlay hand Cloghgrenon, when they came within half a mile of the Town, saw it firing, and

many

many of the Rebels flying, presently pursued them and kild at least 60, or 80, of them, and relieved those Caftles, and came that night back to Athy, hanged the Soveraign, and divers others, and left 700, of our men there. Thursday; April. 7. We marched to Stratbelly, by the way hanged some Rogues. Friday, 3. After the firing of that quarter, we marched to Maryborough, by the way with our horse, relieved Ballynakill, and other Caftles, and killed 30. or 40. of the Rebels, staid there four dayes, in which time, Sir Charles Coote went our with horse and foot, relieved the Burroughes, Parfons-Fown, the Burgh, and many other Castles, killed, and put to slight many of the Rebels, brought home a great prey of Cattle to relieve the Fort, fent out 100. Muskettiers to Muniagh, to burn the house and Cabines in the Woods, brought in provision for the Army, and killed that day about 20. Rebells Wednesday, April 13. We marched from thence, back to Athy, and with our horse and foor, burnt many Towns round about, nor before burned, hanged sine there, flaid all Thursday there, where we had notice, that my Lord Mountgarrat was within two or three nonsy



three miles of us, with an Armie of 1200, foot and horse, and intended to give us Battle, and left 3. Companies to Garrison there. Friday, April 15. In the morning marching from Athy, we discovered above a mile off us, 56. flying Colours, and a great number of horse & foot, who marched in fight, sometimes very neer us, of our right hand at least five miles together, and at length within two on three miles of Kilculleyne at least 8000, of them, drew up against us in bodies, and we to them planted our Ordnance, marched up boldly to them, that at them to thick and fure, that they were forced to leave their trenches, and betake them to the last refuge their heels, we followed them fo close with our horse and foot that there could not be leffe then 300. of the commons that day killed; belides divers of their Commanders, and four of their Colours taken , and their carriage with eight Oxen loaden with Powder, and other Ammunition, divers Sumpters and Portmantuas of great value, and Pikes fo thick, that they covered the ground, belides of Muskers and other Peeces, at least 100. were found. And all this done (through the wonderfull prefervation vation of the Almighty) with the loffe of nine of our men, and two or three hurt. Saturday, April 16. We marched to the Naas, where Sir Charles Coote with a competent number of horse and soot, is lest Governour, with Sir Arthur Lossus, his Lievtenant Colonell for the present, to fit the Garrison; now raising Forts, filling the Town with Corne, and seeching in daily preyes of Cattle, hath banished the Irish thence, and planted many English people therein.

This is a very true Relation, for I write it my self, and my self was all the man imethere.

tention of the Six, that provide for the relief of mained Souldiers.

Hen. Elfinge, Cler. Parl. D. Cout.

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Die Veneris, 29. April.

Ordered by the Commons
House of Parliament, That all
such Persons as shall serve the King
and the Common-wealth, in the
Warre as Voluntiers, and receive
wages, after they have received it,
They are within the words and intention of the Law, that provide
for the relief of maimed Souldiers.

Hen. Elsinge, Cler. Parl. D. Com.

FINIS.

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# A. S. W. E.R.

Detence of A MESSE 90 FOT loned and forume de or got of guint of the state ded, first upon the time Rugari Reamanguart it selfe, in many plees, and not upon any Popilh Malle. 2. For the Manner of Who fally faves the Common PRAYER there is administrated and contact the manager for Ghice, and Thanke Visgarro Passdo Prescovarde Us: The Addica be dologist intiment i riz. vin t e should not the multishde of wards be answered, and fooded a Man full of Talkite Justified your 72 700 va bons frus 10 modi overque rodica 23. Exodin t. ning: of -quo or or Thom Shells not raife a falle Report. Row, c. and ig. Heling, and therefore it is i in which Trace is answered his unanswerable Reasons: ben sha to supp sole fame Gyles Calfine.

restrict to the total design of the state of



An Answer in Defence of a stelle of Postage, well .

Hat it is a very great part of indignity to call the Book of Common Arayer, the Hopes Porrige is proved by there Reasons, First, In regard of the Matter in it Secondly, In regard of the manner of it And divide, to regard of the Laws that have been Acted for the maintaining of it. As for the Matter of it, if you look well upon it, you thall find grounded, first upon the Souterures oreguiscripture it selfe, in many places, and not upon any Popish Masse. 2. For the Manner of ir, wherein is first Reading and Meditaring Secondly Heavenly Ejaculation, conteyning thort pirthy Prayers, and they be of three forts firsten bedelivered from the Secondly Peritions for Grace, and Thankfgivings for Gods bleffings towards Us: The third Reason, That it is an indignity to call it Porrage, because rhey have beene established by Acts of Parliament ; viz. in the daies of King Edward the lixth Queen Eligabeth, King Rumen and now maintained by our gratious Soveraign King Charles; and therefore sub unb Reafon might be added. That wis on indignity to the State, to cast an alger son unon them, as if they should maintaine Laws against Gods Word: for which cause there is penalties against those that did either deprave them, or wife any other in flead of them and to this purpose the Scripture faies well, 13. Rom. 5. and 13. Heb. 17. and therefore it is not the Ropes Porrase nor composed our of the Maffe and if you will look back a little, you hall fines. That Liturgies and Formes of Prayers have been long before the daies of Edward the fixth if for beforethere was any Pope in the World stuffen, Bafil, Clement, Chryfostome, and divers other, before their times who had formes of Prayers, and did answer after the Minister fomeformeriniest on horse many we mile early a childrenine we for a personal certific to the property of the fact of the property of the p

me busine it were composed dut of the Malle-Book Cwin i will never doe; but defic if) is it therefore to corrupted that it multipled she also be and not fat the corrected, imended. purchase political a joyne of the ab (which The on you love well) and that it were in a place of two tainted of its we ulually fay, Fly-blown will you because of this call you mear quite away. and never ear a bit of it in the Pluppote voll would not but rathe cut one that which is carined a d throw that away as not fit to be extended preferre the reli for your own eating. And yet the Common Prayers is not taken our of the Popula Maile, neither is interpretation and dol-worthing and car be no abomination to offer them to God yand to this purplie, your proofes are but flender, that you prove that our prayers are abomination, indeed if they were directed to any Idols, Saints, or Angels, and not to the Trile and Ever hing God, they then were Idolatrous Prayers & Burtle ing directed, intended, and Gods Glory oriely aymed at the a foulerablish, and deferred the lye to lay they are pro-phaney and full of Poplery. Therefore table no more kulfbattals like bur lay day hand at the whould and the frent, for this taide of keale is like a fire that will burn up all Godly discipline, and brings for les even to definite if Gods mercy did not exceed his works. As the Baptiline, Marrimony, Villarica of the licke, Crombonstion of the Lords Supper Collects Epifiles, and Gold pels more to they are taken our of the Malle Book, which tilles and that they are limit whill and inventions of men; then prouthed a befree way or forme, that they may be performed actording to the Set bithe? God that militure Mariage wo never read how the manner of performing it was : we reade mercy

of divers that were buried, but how it is not becified a fact the rest: therefore God hathrest into the Church to ptelerile a forme how to doe them, provided, that they doe them accomding to his Word as necre as they can, indeed in thele days of divisions, there be many that Baptile, Bury, and Marry &co. after another manner then the Common Prayer injoynes - but when a their manner ? my thinks they come thort of performing them fo well as the Prayer Book Commands: for in Banciford there fearce any Prayer made for the receiving of the Children the Cengreg trop, and for its growth in Grace sand to perform these duries, a Stable, Barne, or Chamber, as more fit then a Church, and I thinke I should not lye, it I did say a River as for Marriage, there little faid wherefore inwas ordayned finas foon as they come into the Church they are Married with a thort Prayer of the Ministers, and to slightly shuffled up and away. So likewise at Burials, some there be that allow of no Prayers at the Grave, for (lay they) tig popury to reade to the Dead, (all that's true) but they doe allow of Sermons to be Preached over the Dead, and why that a they day it benefits the hearers, as if the Prayers of the Grave did not, and were sach for the Dead; but it as much garre were to be hacket she Ret-ding of the Prayers, as there is at the Sermons, I question if any would fricke to lay them; Now let any indifferent Man Judge, whether the Old way as the Church pleth, or the New way that Seperates and Juch lake the tie the best. I for my pain will leave it to the wife confideration of the King and Parlie ment to order things, as They seeme best, and that knowledge low Bur why is the Epillies and Golpels tearmed patches and threds? Its but a groffe Physic Propyre kinne to any Botcher that with patches and threds to make up a Garmente. And what foolish and vain repetitions are there (as you say it to bord by the bord to the kind of abfurd speech is this : it seems you want none of Gods mercy,

morey, and your Prayers are better then but Saviers, Se that day ignis the reasonatiat many will not conclude their Prayers with the Lurds Payer Christ before his Passion, prayed to his Richer one thing three times Mar, 26,44, faying the fame modes : is it therefore unlawfull for us to doe the liker I suppose not heither to reach any finall portion of Scripture by it felfe upon any occasion, by taking out here a little and there a little, as the Prophet hath it; fo now it is neither frivolous non ridiculous; bus may be afed in Gods worthip. Moreover, if a Womannike a curtefit to the Minister in the Church arter comming in cor-going our. What of that? (if you be a Minister) did you never put off your Hat to any in the Church (or were you alwaies unexcred) nor did none to your but being it is done is neither feb. lony nor treason oris no Popith Ceremony norany dury I com mon reason will tell you that we owe reverence one to anothers especially to our superiours; perhaps you have done worse in a Churchithen that is, and we may lawfully revertence one another cither in Church or field have indeed nothing daill spoken, but where it is ill taken to faies the Proverbe ; but what reverence will you allow to God in the Church of Manmus have none forely all reverence to him much be excluded, if non God him felle. God, in seems by this Argament, made the body for no ule at all in the Church (or any where els) but to come and fquat; down and necesto firmuleffe they fir uneafly on to look upon anothers fine cloudient David thought it not finite kneeless. God neither did Daniel & Christ is an example for us in this point, who fell upon his knees to his Fathers He bumbled himfelfes that me might learn of bim; and therefore tis no Popish Porrages! or any unformly thing. The Letany also (as you lay) is recious lous full of Magick toels and worfe if worfe can be, even Goot juring it felfe: What unreasonable madnesse and absurdity is this? perhaps your beliefe is not as an others is to belowe you are laved by Chris Sufferings but by your owne Maries and on that day, is no ging God evolutions bashing it, and so yet and

Concerning our Orders in the Church, no man need admir at it; for whar is a Church without Order; S. Paul command it, Les all things be done in Order faith he Dur it is a diforder when Ministers shall kneel, and other men shall fir, when one shall stand, and quother the mariner lye all along. I confess, the Charch at this time is out of Order for in losse places Think foch unmarinerly Boyes mind Clearks and begins Thing because shey would have no Service read yes, they have held on in Singing, till ste Minister came that should reach, in which time was Sung the first fourt parts of the 119 Pfalm and part of the fifth pare I am fure thefe have beene unlawfull Or ders, neither hach the Prayers been lo tedious and west formens you fay, nor driven our ar length, to hinder Pre ching, no all those Prayers pur together, have not beene to long as I have heard fome to my knowledge have been an home and a quarre long: wherein I have heard one and the fame thing reiterateral freak within my bounds) a dozen times; neither could I finde rhem to profitable as thole in the Common Prayer Bendes all this if there hath been Sermons wanting in many places, it was not long of redibles Service (as you call it) but the faule was rather in negligent Ministers unever were Sermons debard for the Streete fake but they have been as pleneifull as ever and if any have not read thole Prayers with that decorion as they ought, the fault lies fall in them, that prayed without a fence and feeling of their owner wants, and not in the Propers, for they are foundy and nor to be tearmed Porrage of Popilly dregs D could with, that the Pope in all his Dominions had no world Porrage then these Prayers, for then we might be affined lice weeld at length turne Protestant! And when quitted is there abour Holydayes, dayes of Teatings as of they Were less in henour of Salais. Though Got faid, fix dates that then labour. and keepelie feventh day hely; doth it argue, that we may not goe to Obtachon a Holyday! the performing of this Service on that day, is to give God thanks that he high given is liken good

good Examples; as they were for us to imitate, and that were may prayle God in the remembrance of them, that they fixed a gody life; and dyed in the Paich of Jefin Chrift. If you had a Childe or Priend that did live a Christian life, and dyed in the hate of Grace, would not you (though many youres after) chank God that you had fuch a Childe or Friend, that was Gods fervairs, and pray furthers that you may follow his fleps : would you be thus uncharatable to your felfe; I suppose not : for proof, The Richtrons Shall be bad in everlasting remembrance bus ohe memory of the wicked fluil rot; as the Scripture speaks, the keeping of Holy dayes is therefore, that we may fpend fome time in the Church in prayles and prayers and to exercise our felues in feme lawfull recreation; and that therefore cannot be Popery: there is yet another thing that is much flumbled at, and that is kneeling at the Sacrament, now to fay this is Idolamy you must first prove that we kneelelto the Greatures, Bread and wine to the Minister or to the railes but to netther of the feelid ever any Christian Procestant kneele or ever had that eloughe which is the firrefl, to kneele fland on fire we reade of neither of thefesburgharmany will conjecture that Chail and the Disciples fate, which is not altogether to appar rant of the Church hath power to change the time of receiving the Sacraments from night to noone, furely it bath some power to order a wholefome and feemly getture, being there is none preferibed. Many are fore croft at the Croffe in Baptime, and lay tis the Mark of the Beaft, Revel. 14:16.17. but it is not there understood, a material! Crosse, but the open profession and Religion that the beaft uferh, and all those that professe his Religion, they are faid to be mirked with the Beatle marked that is the receiving of the mark in the farehead or hand one figurifies the profession, and the other figurifies the actions born which argue no Croffe, bur Vdefire no more droffes ; bur croffe fellowes take them of they will, and then one crofle may lye upon another. If the Surpleffebe a Ray, tis fooner pur off then on there is no holinefle in it is burn fignification of purity elther

ther in the Minister, or the worthip. Souther in him of all that Inthibeen faidither's no reafonable Man(1 belowe) will confin the Common Praver to be fo vile, fo unlawfull, and fo fall of Popish throds and parches (as you fay tis) and therefore to be abolished but rather if any thing be in it that is unfound, to be corrected and amended rifon at was not Composed of fat Cooks of the Popes Kitchen (as you tear to them) bunofgodly Divines. of which function you are, I suppose, if not, would you were as sgood, for I scarce like you, especially when then steale their -works out of other Authors or forme other of their own and are affirmed of their names and in their write unknown Letters as M.T.S.T.R.A.I.S.P.H. which being Annagramd is STR A SMITH and that I may give you one ftrap atoround playthe Smiths part, in striking the yron while tis bor, I will loave you in the midft of the River, wamming after a Duck, but caught a Goofe (the mean I should fav) with your Doublet off, and your Breeches on which is an unproper livimming (for a muffled Car can never catch Mice) no more can you attaine to the flesh you To defire being fo truffed; and if I have not made a good exposirionofivour Doubler, then take it another way ; One there wes, being Eungry, went to an Ordinary, and cals for a three permy Ordinary, and prefently was brought him a great boule of Pottage, with a little meat in the mid h; the hungry party at the fight of instreight pulsioff his Doubler the parry which brought it of ked the reason why he did to answer was made that he feeing to much Porrage, which he did not love and fo little meat which he loved best there was a recessive that he must put off his Doubles to fiving to its of which opinion you are if nor that parouvin hold Porrage is only for Children and meat for Men but my pinion is that Porrage and Mear Prayers and Preaching, is food convenient for Children and Men, and fuch are the Commiss Pragers reasme them as you lift. Now if I have done well I am not forry but if ill, I wish it were better, it is as well as almo Man could do norwithstanding it is far berter to be Lamesthen Lecherous. And no more of this mile to and and and and FINIS.

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